ROMAN
FORGERIES

[Traherne, Thomas]

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Chalmers

Roman Forgeries

Or a *TRUE*

ACCOUNT

OF

FALSE RECORDS

Discovering the

IMPOSTURES

AND

Counterfeit Antiquities

OF THE

CHURCH

OF

ROME.

By a Faithful Son of the Church of ENGLAND.

LONDON,
Printed by *S.* and *B. Griffin*, for *Jonathan Edwin* at the three Roses in *Ludgate-Street*, 1673.

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1 Tim. 4. 2.

Speaking lies in Hypocriſie, having their Conſcience ſeared with an hot iron.

2 Tim. 3. 8, 9.

Now as Jannes *and* Jambres *withſtood* Moſes, *ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the Faith.*

But they ſhall proceed no further: for their folly ſhall be manifeſt unto all men, as theirs alſo was.

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TO THE

RIGHT HONORABLE

S^r *ORLANDO BRIDGEMAN*

KNIGHT and BARONET

One of

HIS MAJESTIES

Moſt Honourable Privy Council ;

The AUTHOR

Devoteth his beſt Services

AND

DEDICATETH

The VSE and BENEFIT of his

Enſuing Labors.

A Premonition.

THe Bishops *of* Rome, *in the persons of* Zozimus, Boniface, *and* Celestine, *Successively opposed* the Sixth Council of Carthage, *consisting of* 217 *Fathers* (*among whom the great S.* Augustine *is acknowledged to be one* :) *in the matter of** Appeals : *which was the first step made by that irregular Chair, to the Exorbitant* Supremacy *which they afterward claimed. In vindicating that Claim before the Council, they produced two counterfeit Canons, fathered upon the Oecumenical Synod at* Nice ; *which were by the Records of* Carthage, Alexandria *and* Constantinople, *in the presence of all those Fathers, in the sixth Council of* Carthage, *detected to be forgeries, as well as by the Tenor of the undoubted Canons of the* Nicene Council *it self,*

*viz. From all the world to the *Roman Chair.*

which are contrary to those by the Roman Church *pretended; and so they were esteemed by the Fathers in that sixth Council, who were startled at the sight of those New unheard of Monsters, at their first Publication, above* 1260 *years ago.*

Upon this Passage, I redoubled in the Book an observation (to make it more remarkable,) which you will find cap. 2. *pag.* 9. *to this purpose,* That in the first General Council of *Nice* it was ordered, that the chief in every Province should confirm the Acts of his inferior *Bishops*? And if any Trouble did arise which could not be decided by the *Metropolitan*, Provision was made *Can.* 5. (in words so clear and forcible, that none more plain can be put into their places) that the last Appeal should be made to *Councils*, and that the *Person* condemned in any *Province* should not

not be received, if he fled to others. *That Parentheſis* (*I*n words ſo clear and forcible, that none more plain can be put in their places) *relates to the* CANON *it ſelf*: *which here follows that you may ſee how forcible it is, and how much plainer then the very Words into which I had contracted it. It is worthy your Conſideration, as on of the moſt Important Records in Antiquity, conſented to by all the Popiſh Compilers of the Councils themſelves.*

Can. 5. Concerning thoſe that are Excommunicated, whether in the order of the Clergy or the Laitie by the Biſhops in every ſeveral province, let the Sentence prevail according to the Canon, that they who are caſt out by ſome be not received by others, But let it be required that no man be excluded the Congregation by the Puſillanimitie, or contention, or any

This is the Canon oppoſed by the Forgeries.

such vice of the Bishop. That this therefore might more decently be inquired into, we think it fit, that Councils should every year throughout every Province twice be celebrated, that such Questions may be discussed by the Common Authority of all the Bishops assembled together. And so they that have evidently offended against their Bishop, shall be accounted Excommunicated according to reason, by all; till it pleaseth the Community of Bishops to pronounce a milder Sentence on such. But let the Councils be held, the one before the *Quadragesima* before Easter, that all dissention being taken away, we might offer a most pure Gift unto God: and the second about the middle of *Autumn*.

Had the Canon said, The last Appeal shall be made to Councils; *they that are accustomed to such shifts without blushing*

bluſhing, might eaſily have evaded the Words, by affirming the Biſhop of Rome *to be particularly excepted, without any need of expreſſing the exception; becauſe by the general and Tacit Conſent of all, he is above the Limits of ſuch Laws, and above the Authority of that, and all other Councils. Thus they might ſtill render the matter doubtful by their Subterfuges and Pretences; as indeed they do, in evading one expreſſion of the Canon it ſelf. For whereas the Fathers ſay,* Let the Sentence prevail according to the Canon, that they, who are caſt out by ſome, be not received by others: *Thoſe Popiſh Hirelings make an exception of the* Biſhop of Rome, *where the Oecumenical Synod maketh none: and might as well except him here, though the Council had ſaid in terms,* The laſt Appeal ſhall be made to Councils. *For the laſt Appeal to any ſubordinate Authority, over which the Council had any Legiſlative Power, was ordered, they*

might

might say to be made to Councils: But the Bishop of Rome *being the Head of the Church, and having the supreme Authority over all Councils was not thought of in this Canon: nor was it fit he should be at all mentioned, because that would imply he was under their authority.* The Prodigious Height *of their* usurped Claim *being their sole Defence and their incredible* Boldness *the amazement of ignorant People, which is their chief security,*

But the Council *adding to the former expression this clause,* That Councils should every year, throughout every Province twice be celebrated (*for this very end*) that such Questions may be discussed by the common authority of all the Bishops assembled together: *it puts an end to the business: especially when they add, That* they who have evidently offended their Bishop, shall be accounted excommunicated according to reason,

till

till it pleaſeth the Community of Biſhops to pronounce a milder Sentence. *But that which renders it moſt plain and forceable, is this,* Let the Councils be held, the one before the *Quadrageſima* before Eaſter, that all Diſſention being taken away, we might offer a moſt pure Gift unto God. And the ſecond about the middle of *Autumn, All the wit in the world could not have invented a more clear and apparent* proviſion, *againſt the* Roman Biſhops *abſurd and impudent* Pretences. *No evaſion (I think) can poſſibly be made there from; when it is once noted and underſtood. For the Bar put in againſt the Pope, is not here in* Words, *but* Things. *It implies that the Controverſie muſt* before Eaſter *be fully determined: The very end of calling ſuch a Council, and holding it* then *being* the taking away of all diſſention, that we might offer up a moſt pure Gift *or Sacrifice* to God:

God: *that is, That Unity being restored to the Church at* that time, *we might receive the* Sacrament *in Peace and Charity. Whereas, if after the Sentence of the* Council, *the busines were to be carried to the Court of* Rome; *Suits and Quarrels could not be ended against* Easter, *but would be lengthened in many Provinces, beyond* Easter; *both by reason of the* Seas *and* Regions, *to be passed over by old and Crazy Persons, such as the Venerable Bishops were, before they could come from their own Countries to the* Roman Chair; *and by those Prolatory delays they might find there, the matter being wholy referred to the Popes pleasure.*

The Variation *of the* Letter *in the Book, made my* Note *on this place look too like the* Text *of the* Council *it self; which for as much as it happened in a most* weighty *Place, I could not with a* good Conscience *let it pass, without acquainting the Pious Reader with the same*

same. Though the Letter *of the Canon it self (to prevent mistakes) is faithfully translated afterwards* page 26, *and* 27. *Yet without giving this* Gloss *upon the* Canon ; *which was the occasion of this Præmonition, because so necessary to a clear and full understanding of all the procedure.*

This Note *is the more* weighty, *because the* Nicene Council *is confessed on* both sides, (*by us for its own sake and its conformity to the Scriptures, by the Papists, for the* Popes, *that have ratified it,*) *to be of* great Authority ; *next to the* Holy Bible, *the very first, and most indisputable that is. Yet this* Canon *laid in the foundation, utterly overthrowes all the following Pretences and Forgeries of the* Roman Bishops. *Which I beseech the Reader to examine more perfectly. For though by many Arts and long Successes, the* Bishop *of* Rome *has ascended to an* Ecclesiastical Supremacy ; *and a subtile* Train *of Doctrines, is laid, to make him the* Uni-

verſal Monarch of the World, *as much higher then the Emperour*, as the Sun is greater than the Moon, *as they expreſſe it* : *Yet the Sentence of an* Eminent * Divine *well* acquainted *with theſe* Affairs *in a late Sermon preached before the* Lord Mayor *and* Court of Aldermen *in the City of* London, *and now publiſhed, is very true*, The Supremacy of the Roman Church was a mear Uſurpation, begun by Ambition, advanced by Forgery, and defended by Cruelty.

* Dr. Stil. Sermon on *Acts* 24. 17. *pag.* 45.

ERRATA.

THe Reader before he enters upon the Book is desired to correct theſe, as the principal Errata's, with his Pen. Page 35 line 15 dele *now* p. 43 l. 21 r. *love of the world that*. p. 55 for *Councils* r. *Stateſmen* p. 66 l. 16 aft. *Magdenburg* r. *and*. p. 83 l. 21 for 1635 r. 1535. p. 104 l. 16 for *fit* r. *fift*. p 107 l. 10 for 1618 r. 1608. p. 109 adde in the Margin 11. p. 137 l. 7 r. *Right uſe of the Fathers*. p 157 l. ult. r. *Tranſeunt*. p. 172 Cap. 15. Contents : for *Falſity* r. *Falſely*.

AN

ADVERTISEMENT

TO THE

READER.

IRenæus, one of the most Ancient Fathers, Scholar to S. *Polycarp*, S. *John*'s Disciple, in his Book against Heresies, giveth us four notable marks of their Authors: First, he sheweth how they disguize their Opinions; *Errour never shews* It Self, saith he, *lest it should be taken naked; but is artificially adorned in a splendid Mantle, that it may appear truer than Truth it self, to the more unskilful.* 2. That *having Doctrines which the Prophets never preached, nor God taught, nor the Apostles delivered, they pretend unwritten Traditions: Ex non Scriptis legentes*, as he phraseth it. 3. *They make a Rope of Sand, that they may not seem to want Witnesses; passing over the Order and Series of Writings, and as much as in them lies, loosing the Members of the Truth, and dividing them*

Iren. Proem. Lib. 1. cap. 1. Ibid.

from each other: for they chop and change, and making one thing of another, deceive many, &c. But that which I chiefly intend is the fourth; *They bring forth a vaſt multitude of Apocryphal and Spurious Writings, which themſelves have feigned, to the amazement of Fools; and that thoſe may admire them, that know not the Letters* (or Records) *of the Truth.* How far the Papiſts have trodden the foregoing Paths, it is not my purpoſe to unfold, only the laſt, the Heretical pravity of *Apocryphal and Spurious Books*; how much they have been guilty of impoſing on the World by *feigned Records*, I leave to the evidence of the enſuing Pages; which I heartily deſire may be anſwerable to the *Merit* of ſo great a Cauſe.

Lib. 1. cap. 17.

Vincentius Lirinenſis, another eminent Father, praiſed by *Gennadius*, died in the time of *Theodoſius* and *Valentinian*. He wrote a Book *againſt Hereſies* in like manner; wherein preparing Furniture and Inſtructions againſt their Wiles, he at firſt telleth us, that *the Canon of the Scripture is alone ſufficient*: Then, that *the concurrence of the Fathers is to be taken in, for the more clear certainty of their ſenſe and meaning*. Upon this latter point he ſaith afterwards, *But neither are all Hereſies to*

be

be assaulted this way, nor at all times, but only such as are New and Green: to wit, when they first spring up, before they have falsified the Rules of the Ancient Faith, while they are hindered by straitness of time, and before (the Poyson spreading abroad) they have endeavoured to corrupt the Writings of the Fathers. So that Heretícks have inclination enough, where they are not *hindered by straitness of time*, to *corrupt* the most Ancient *Writings* of the Church: For which cause he further saith in the same place, *But Heresies that are spread abroad, and waxen old, must not be set upon in this sort, because by long continuance they have had opportunity to steal away the Truth. Whatsoever Profanenesses there be therefore, either of Schismes or Heresies that are grown Ancient, we ought in no case otherwise to deal with them then either to convince them, if it be needful, by the Authority of the Scriptures only; or at least to avoid them, as convicted of old, and condemned by Universal Councils.* Vin. Lir. cap 39. Ibid.

In this Admonition the Father informs us of two things: First, that it is possible for *Errour to prevail and spread abroad*; to *continue long*, and *wax old*: Secondly, that having gotten possession of

Books and Libraries, it may *falſifie the Rules of the Ancient Faith, and ſteal away the Truth, by corrupting the Writings of the Fathers.* In which caſe, he will not have the Controverſie decided by the Fathers, but by the *Scriptures only*, or by old *Univerſal Councils.*

But if *Errour* proceed ſo far, as to corrupt the *Councils* too, then of neceſſity we muſt have recourſe to ſome other remedy; either to the *Scriptures alone*, as he directeth; or elſe we muſt detect the *frauds*, whereby the *Councils* themſelves are *falſified*. For that they are liable to the ſame inconvenience, is evident, both by the paucity of Ancient Records, and the many Revolutions that have been in the World: eſpecially ſince Nature teacheth men to ſtrike at the Root, attempts are more apt to be made upon *them*, becauſe Hereticks are prone to be moſt buſie in undermining the *Foundation.*

That it is poſſible for men ſo far to act againſt their Conſciences, as to *corrupt the Ancient Records of Truth*, you ſee by the premiſes: and that it is an eaſie thing for them to effect it, that have gotten all kind of Books and Libraries into their hands, is apparent; becauſe they that keep them, order them as they pleaſe:

So that if Hereticks be the Lords and Masters of them, for many Ages together, we may not rashly adventure our Salvation upon their *own* Records: All the World knows, that the Church of *Rome* had all the Libraries of these *Western parts*, for many Ages, in her power; & that the *Eastern parts* are swallowed up by the Deluge of *Mahumetanism:* All that can seem harsh, is, that she that pretendeth her self the *Catholick Church*, should be guilty of *Heresie*. But if the property of *falsifying the Fathers and Councils* may pass for a Badge of *Heresie*, there will no greater *Hereticks* be found in the world, than those who stile themselves falsly *Catholicks*. For as the sight of the possibility of such a thing made *Vincentius* talk more like a *Prophet* than a *Father*, the Church of *Rome* hath so behaved her self since his departure, as if she intended eminently to fulfil his Predictions: which will in the process of our Discourse be made evident to the pious and Christian Reader.

S. *Bernard* lived to see the accomplishment of that which *Lirinensis* feared; for he flourished in the Eleventh Age of the Church, when the Pope and his Chair were mounted up to the top of their

Height and Grandeur; and bearing an impartial Teſtimony, he wrote many things againſt their Enormities: The Vices of their Popes, with thoſe of all other Orders and Degrees of men in the Church of *Rome*, he inveyeth againſt at large, in his 33. Sermon upon the *Canticles*; ſmartly touching their *Vain-glory*, *Pomp*, *Luxury*, *Avarice*, *Simony*, *Vſurpation*, and *Incorrigibleneſs*: ſo that for any *Piety* or *Conſcience* in them, ſuch *frauds* might eaſily be digeſted. He diſtinguiſhes the State of the Church into four ſeveral periods, or four different times; to each of which he annexeth one peculiar temptation: *Terrour* in the *Night* of Perſecution, *Errour* in the *Morning* of her Peace, the heat of Luſt, and the glaring ſplendour of Riot and Exceſs, beautified with Riches, and varniſhed over with *Hypocriſie* in the *Noon* of her proſperity, and the *Guile of Deception* in the *Evening*; where with great vehemence, and impatient zeal, he ſpeaketh *thrice* in little room, of a certain *buſineſs walking in the dark*. Now a little before his time, and not long after the ſecond *Nicene* Council, that *Fardel of Forgeries* came forth under the Name of *Iſidore*, which ſeduced all the late *Collectors* of the Decrees and Councils,

Ibid.

cils, which have risen up among the Papists (at least if they have not been wilful *corrupters* of the Records themselves, which is much to be feared) and discovered a design (probably) to S. *Bernard* also, that was then on foot in the Court of *Rome*, to alter and deface the *Monuments of Antiquity:* For *Riculphus*, the Archbishop of *Mentz*, who first scattered those Forgeries abroad, and *Benedictus Levita*, who first put them into the *Capitular* Books of the Kings of the *Franks*, and *being conscious of their weakness, got them confirmed by the Authority of the* Roman Chair. *Hincmarus Laudunensis* also, whom *Baronius* calleth *Novissimum usque ad hæc Tempora Collectorem, The last Collector of the Councils, till his own Age.* All these lived before S. *Bernards* time: So did *Hincmarus*, Archbishop of *Rhemes*, who *having a more sagacious Nostril than ordinary*, as *Baronius* observes, did first attempt the detection of the fraud, and was accused for the same, and that so roughly, that as *Baronius* further notes out of *Frodoardus* his History of *Rhemes*, he was forced to recant; and though he did it, he was marked with Infamy, for having attemqted to reprove them. S. *Bernard* therefore having such a Mirrour before

Baron. *An.* 862. *nu.* 5, 6, 7, 8.

Ibid.

Ibid.

S. Bern. *Serm.* 33. *in* Cant.

his eyes, speaking covertly for his own *preservation*, yet plainly enough for the Authors *Conviction*, among other notorious and open Abominations, seemeth to strike at this in particular: For shewing the State of the Church to be more miserable under the Pompous Hypocrisie of the *Popes*, than either in the night of persecution under *Heathen* Tyrants, or in the conflicts of *Hereticks* that sprang up in the morning, in the midst of the brightness of that *Glaring Noon*, he talks of, *a work going on in the dark*, a design privily carried on by the instigation and procurement of the *Noon-day Devil, that should shortly after appear to seduce the rest, if there be any in Christ*, (saith he,) *abiding yet in their simplicity: For he hath swallowed up the Floods of the Wise, and the Rivers of the Mighty, and trusteth in himself: that he can take* Jordan *into his mouth, that is, the simple and the lowly that are in the Church.* Which immediately following that *business walking in the dark*, makes me to believe, that he looked upon that *business* as the *Engine* of their *Deception*; which gave him the Hint, to speak by way of Prophesie, concerning the *fourth Temptation* that was yet to come, in the Churches Declensi-

S. Bern. *Ibid.*

on;

on; and which he expreſly noteth to be the immediate means of opening the way for Antichriſt to appear. His words are very Poinant and Emphatical: *It was bitter at firſt in the Death of Martyrs, more bitter in the conflict of Hereticks, but now moſt bitter in the manners of Domeſticks: She cannot put them to flight, ſhe cannot fly them, they are ſo multiplied upon her: The Plague of the Church is in the Entrails, and incurable; therefore its bitterneſs is moſt bitter in its peace. But in what peace? It is peace, and it is not peace; peace from* Pagans, *and peace from* Hereticks, *but truly none from her* Children: *The voice of weeping is in that time! I have nouriſhed children, and exalted them, but they have deſpiſed me! They have deſpiled and defiled me with their filthy life, their filthy gain, their filthy commerce; and finally, with* that buſineſs walking in darkneſs. *It remains now that the Noon-day Devil ſhould appear to ſeduce the reſt, if there be any in Chriſt abiding yet in their ſimplicity.* *Ibid.*

That S. *Bernard* intended this, is only my conjecture; becauſe whatſoever he ſpake againſt, under that Title of *Darkneſs*, he choſe *obſcure terms*, as it ſhould ſeem on purpoſe: for that *buſineſs* is *Arcanum*

canum Imperii, the Great *Myſtery of the Roman Chair*, the Popes *Palladium*, not to be ſeen with profane eyes; nay, the very *Ark* of his *Moſt Holy Place*, to be lookt into by none but his own *faithful* Prieſts: It was Death to look into it with *ſuſpitious eyes*, or to expoſe it to thoſe of the people Where we may further obſerve, that as a Serpent hideth her head, and expoſeth any of her members, for the preſervation of that, to the ſtroaks of her Enemy; ſo doth the Church of *Rome* deſire more to conceal this *Grand Art of counterfeiting Eccleſiaſtical Antiquities*, than any other points leſs *Radical* and *Vital*: All other Controverſies are but ſuperficial blinds, more freely expoſed to her Enemies debates, that mens eyes may be turned another way from this *Arcanum*, which is with all endeavour hidden from the people: And for this cauſe they find it better to buy up the *Editions*, than anſwer the *Diſcoveries*; which makes Dr. *James* his Treatiſe, and *Blondels Pſeudo-Iſidorus*, ſo rare among the people.

Matters of Fact may be manifeſt enough, where the means of contriving them remain unknown: a conjecture in a circumſtance therefore deſtroys not the

Foundation,

Foundation. You will find other kinds of Arguments in the ſubſequent *Epitome*, than bare conjectures. In the mean time, be pleaſed to remember, that the Papiſts have had all kind of Books, nay, and Libraries in their hands; that the Roman Clergy (eſpecially thoſe that attend the Chair) have Glory, Wealth, and Pleaſure enough to tempt them to ſuch endeavours; that the Pope hath Power enough to reward his *Creatures*, and that they have actually endeavoured to corrupt ſuch Books by their *Indices Expurgatorii*, as alſo to put forth Apocryphal and Spurious Pieces; which Dr. *Reynolds*, Dr. *James*, Biſhop *Jewel*, and the Learned *Craſhaw*, as well as the *Indices* themſelves, do evidently declare. It ſhall here appear more clearly, that they have adulterated all by *Counterfeit Records*; the very places and things corrupted, being themſelves produced, detected, and reproved.

I ſhall not deſcend into the latter Ages, but keep within the compaſs of the firſt 420 years, and lay open ſo many of their *frauds*, as diſguize and cover the face of *Primitive Antiquities*, which ought to be preſerved moſt ſacred and pure. It is ſufficient to prove, that all the

the *Streams* are infected by the *Poyson* that is thrown into the *Fountain-head*; and to expatiate downwards, would overswell the Book, which is intended to be little, for the use and benefit of all. Neither shall I talk of the Fathers at large: I will not meddle with their *Amphilochius*, *Abdias*, *S. Denis*, *&c.* but keep close to *Records*, and *publick instruments of Antiquity*, which have the force of *Laws*: Such as *Apostles Canons*, *Decretal Epistles*, and *Ancient Councils*; which they have either depraved by altering the Text, or falsified, as it were, by Whole-sale, in the intire Lump: And I shall concern my self in the latter, more than the former.

I desire the Reader to note, that I do not trust other mens information, but mine own eyes; having my self seen the *Collectors of the Councils*, and searched into all their *Compilers* for the purpose: Neither do I use our own, but their most affectionate and Authentick Writers, the circumstances of the things themselves (in their most approved Authors) detecting the Forgeries.

Before I stir further, I shall add one passage which befel me in the *Schools*, as I was studying these things, and search-

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ing the most Old and Authentick Records in pursuance of them. One Evening, as I came out of the *Bodleian Library*, which is the Glory of *Oxford*, and this Nation, at the Stairs-foot I was saluted by a Person that has deserved well both of Scholars and Learning, who being an intimate Friend of mine, told me there was a Gentleman his Cosen, pointing to a Grave Person, in the *Quadrangle*, a man that had spent many thousand pounds in promoting Popery, and that he had a desire to speak with me. The Gentleman came up to us of his own accord: We agreed, for the greater liberty and privacy, to walk abroad into the *New-Parks*. He was a notable man, of an Eloquent Tongue, and competent Reading, bold, forward, talkative enough: He told me, that the Church of *Rome* had Eleven Millions of *Martyrs*, Seventeen *Oecumenical Councils*, above an Hundred *Provincial Councils*, all the *Doctors*, all the *Fathers*, *Unity*, *Antiquity*, *Consent*, &c. I desired him to name me *One* of his *Eleven Millions of Martyrs*, excepting those that died for Treason in Queen *Elizabeths*, and King *James* his days: For the *Martyrs of the Primitive times*, were Martyrs of the *Catholick*, but not of the *Ro-*

man Church: They only being Martyrs of the *Roman Church*, that die for *Transſubſtantiation*, the *Popes Supremacy*, the Doctrine of *Merits*, *Purgatory*, and the like. So many he told me they had, but I could not get him to name one. As for his *Councils*, *Antiquities*, and *Fathers*, I asked him what he would ſay, if I could clearly prove, that the Church of *Rome* was guilty of *forging* them, ſo far, that they had publiſhed *Canons* in the *Apoſtles* names, and invented *Councils* that never were; forged *Letters* of Fathers, and *Decretal Epiſtles*, in the name of the firſt Biſhops and Martyrs of *Rome*, made 5, 6, 700 years after they were dead, to the utter diſguizing and defacing of Antiquity, for the firſt 400 years next after our Saviour? *Tuſh, theſe are nothing but lyes*, quoth he, *whereby the Proteſtants endeavour to diſgrace the Papiſts.* Sir, anſwered I, you are a Scholar, and have heard of *Iſidore*, *Mercator*, *James Merlin*, *Peter Crabbe*, *Laurentius Surius*, *Severinus Binius*, *Labbè*, *Coſſartius*, and the *Collectio Regia*, Books of vaſt Bulk and Price, as well as of great Majeſty and Magnificence: You met me this Evening at the *Library door*; if you pleaſe to meet me there to morrow morning at eight of the

the Clock, I will take you in; and we will go from Claſs to Claſs, from Book to Book, and there I will firſt ſhew in *your own Authors*, that you publiſh ſuch Inſtruments for good *Records*; and then prove, that thoſe *Inſtruments* are downright frauds and *forgeries*, though cited by you upon all occaſions. He would not come; but made this ſtrange reply; *What if they be Forgeries? what hurt is that to the Church of* Rome? No! (cryed I, amazed) Is it no hurt to the *Church of Rome*, to be found guilty of *forging Canons* in the *Apoſtles* names, and *Epiſtles* in the *Fathers* names, which they never made? Is it nothing in *Rome* to be guilty of *counterfeiting Decrees* and *Councils*, and *Records* of *Antiquity? I have done with you*! whereupon I turned from him as an obdurate perſon. And with this I thought it meet to acquaint the Reader.

AN

AN

ABRIDGMENT

OF THE

CHAPTERS.

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Cap. 6.

Cap. 6. *A further account of* Merlins *design. How some would have* Isidore *to be a* Bishop, *others a* Merchant, *others a* Sinner; *no man knowing well what to make of him.*

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Cap. 16 *Of the Decretal Epiſtles, forged in the Names of Holy Martyrs and Biſhops of* Rome, *for many hundred years together: The firſt was ſent from S.* Clement, *by S.* Peters *Order, to S.* James (*as they pretend*) *Biſhop of* Jeruſalem, *ſeven years at leaſt; and by the trueſt account, more than ſeven and twenty years after he was in his Grave. S.* Clements Recognitions, *a confeſſed Forgery; which detect-*

eth

eth the first Epistle of S. Clement *to be a real fraud.*

Cap. 17. *Of* Higinus, *and* Pius. *A notable Forgery in the name of* Hermes: *Where you have the Testimony of an Angel concerning the Celebration of* Easter; *never cited while the matter was in controversie.*

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proved to be a Forgery by Binius *himself. He confesseth the Acts of Pope* Sylvester *(which he before had cited for good) to be Forged.*

Cap. 23. *Pope* Melchiades *Epistle counterfeited.* Isidore Mercator, *the Great Seducer of all the* Roman Collectors, *confessed to be a Forger. The Council of* Laodicea *corrupted by the fraud of the Papists.*

Cap. 24. *Threescore Canons put into the* Nicene *Council after* Finis, *by the care and Learning of* Alphonsus Pisanus. *Epistles counterfeited in the name of* Sylvester, *and that Council. A* Roman Council, *under Pope* Sylvester, *wholly counterfeited. Spurious Letters Father'd on Pope* Mark, Athanasius, *and the Bishops of* Egypt, *to defend the Forgeries that were lately added to the* Nicene Council.

Appendix. *Cardinal* Baronius *his Grave Censure and Reproof of the Forgeries. His fear that they will prove destructive and pernicious to the See of* Rome.

A TRUE ACCOUNT OF FALSE RECORDS; Discovering THE FORGERIES OR Counterfeit-Antiquities OF THE CHURCH of *ROME.*

CAP. I.

Of the Nature, Degrees, and Kinds of Forgery.

THE Sin of *Forgery* is fitter to be ranked with Adultery, Theft, Perjury, and Murder, than to be committed by *Priests* and *Prelates*: One *Act* of it is a Crime to be punished by the *Judges*; what then is a whole *Life* spent in many various and enormous Offences of that nature?

If a *Beggar* forge but a Pass, or a Petition, putting the Hands and Seals of two *Justices of the Peace* to it, he is whipt, or clapt into the Pillory, or marked for a *Rogue*, though he doth it only to satisfie his Hunger

If a Lease, a Bond, a Will, or a Deed of Gift be razed, or interlined by Craft, it passeth for a Cheat; but if the whole be counterfeited, the Crime is the greater.

If an Instrument be forged in the *Kings* Name, or his Seal counterfeited, and put to any *Patent*, without his privity and consent, it is High Treason.

If any Records of Antiquity be defaced, or wilfully corrupted, relating to the benefit of men, it is like the Crying Sin of *removing thy Neighbours Landmark*, which *Solomon* censures in the *Proverbs*. But if those Records appertain to the Right of Nations, the Peace of Mankind, or the Publick Welfare of the World, the Sin is of more mysterious and deeper nature.

If Counterfeits be shuffled in among good Records, to the disorder and confusion of the Authentick, and a *Plea* maintained by them, which without those Counterfeits would fall to the ground,

upon

upon the depoſition of Falſe Witneſſes; *Theft* and *Perjury* are effectually couched, together with *Lying*, in the Cheat.

If the Records ſo counterfeited concern the Church, either in her Cuſtoms or Laws, her Lands, or the limits of her Juriſdiction, the Order of her Prieſts, or any other Spiritual or Eccleſiaſtical Affair, beſides other ſins contained in it, there is ſuperadded the Sin of *Sacriledge*.

The higheſt degree of Forgery is that of altering the *Holy Scriptures*; becauſe the Majeſty offended being Infinite, as well as the Concernment, the Crime is the more heinous.

The higheſt, next under that, is to counterfeit *Rules* in the Names of the *Apoſtles*, *Oecumenical Councils*, moſt glorious *Martyrs*, and Primitive *Fathers*, that is, to make *Canons*, *Letters*, *Books*, and *Decrees* in their Names, of which they were not the Authors.

If the Church of *Rome* be guilty of this Crime, her *Antiquity* and *Tradition*, the two great *Pillars* upon which ſhe ſtandeth, are very *rotten*, and will moulder into nothing.

If *Money* be ſpent in promoting the Forgery, or any thing given, directly or indirectly, to its Fautors and Abettors,

in order to the Uſurpation of any *Spiritual* Priviledge or Power; he that doth it, is guilty of *Simony*: And in many caſes, Simony, Lying, and Sacriledge, are blended together.

Finally, If they that make the Forgeries Father them upon GOD, or upon the *Holy Ghoſt*, the Sin of *Blaſphemy* is added to Forgery; for it maketh God the Father of Lies; and being done *maliciouſly*, it draweth near to the unpardonable ſin.

That ſome *Popes* have been guilty of *Simony*, cannot be doubted by them that are any thing verſed in Church-Antiquity. *Hart*, in his Conference with *Reynolds*, noteth out of Dr. *Genebrard*, that the Popes, for the ſpace of ſeven ſcore years and ten almoſt, from *John* VIII. to *Leo* IX. about fifty Popes did revolt wholly from the vertue of their Anceſtors, and were *Apoſtatical*, rather than *Apoſtolical*: and that ſome of them came not in by the *Door*, but were *Thieves* and *Robbers*.

Confer. cap. Diviſ. 3.

That it is not impoſſible to *forge* Records for the Bolſtering up of *Hereſies*, thoſe counterfeit *Goſpels*, *Acts*, *Epiſtles*, *Revelations*, &c. that were put forth by Hereticks in the Names of the *Apoſtles*, do ſufficiently evidence; which being extant

extant a little after the Apoſtles deceaſe, are pointed to by *Irenæus*, condemned in a *Roman Council* by *Gelaſius*, and ſome of them recorded by *Ivo Cartonenſis*, in a Catalogue *lib.* 2. *cap.* 23. The *Itinerary* of *Clement*, and the Book called *Paſtor*, being two of the number.

I note the two laſt, becauſe S. *Clement* in his firſt Epiſtle to S. *James*, is *made* to approve the one, and Pope *Pius* in his Decretal magnifieth the other. Which giveth us a little glympſe of the Knavery by which thoſe Ancient Biſhops and Martyrs of *Rome* were both abuſed, having Spurious Writings fathered upon themſelves; for had thoſe *Inſtruments* been their *own*, they would never have owned ſuch abominable *Forgeries*. But of this you may expect more hereafter, *Cap.* 16. and *Cap.* 17.

Theſe aggravations and degrees of Forgery we have not mentioned in vain, or by accident. In the proceſs of our diſcourſe, the Church of *Rome* will be found guilty of them all, except the firſt, which is beneath her Grandeur; and in ſo doing, ſhe is very ſtrangely ſecured by the height of her impiety. For becauſe it does not eaſily enter into the heart of man to conceive, that men, eſpecially Chriſtians,

Christians, should *voluntarily* commit so transcendent a Crime, the greatness of it makes it incredible to inexperienced people, and renders them prone to *excuse* the Malefactors, while they *condemn* the Accusers.

But that the Church of *Rome* is guilty in all these respects, we shall prove not by remote Authorities, that are weak and feeble, but by demonstrations derived from the Root and Fountain. I will not be *positive* in making *comparisons*; but if my *reading* and *judgment* do not both deceive me, she is guilty of more Forgeries than all the Hereticks in the world beside: Their greatness and their number countenance the *Charge*, and seem to promise that one day it shall pass into a *Sentence* of *condemnation* against her.

CHAP.

CAP. II.

Of the Primitive Order and Government of the Church. The first Popish Encroachment upon it, backed with Forgery. The Detection of the Fraud in the Sixth Council of Carthage.

IT is S. *Cyprian*'s observation, that our Saviour, in the first Foundation of the Church, *gave his Apostles equal honour and power, saying unto them, Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained,* Cyprian. *Tract. de Simpl. Prælator.* The place has been tampered with, but unsuccessfully: For though they have thrust in other words into the Fathers Text, in some Editions of their own; yet in others they are left sincere: As Dr. *James* in his *corruption of the Fathers, Part.* 2. *Cap.* 1. does well observe. But the most remarkable attempt of the Papists is, that whereas they have set *a Tract concerning the Primacy of the Roman Church* before the Councils, containing many Quotations out of the *Bastard Decretals*, which they pretend to be extracted, *ex Codice antiquo*,

quo, out of an Old Book, without naming any Author; closing it with this passage of S. *Cyprian*, they leave out these words of Scripture, *Whose soever sins ye remit, &c.* as rendring the Fathers Testimony unfit for their purpose. You may see it in *Binius* his Collection of the Councils, *&c.*

Bin. *Tom.* 1. *Tractat. de Primat. &c.*

When the Apostles had converted Nations, they constituted *Bishops*, *Priests*, and *Deacons*, for the Government of the Church; and left those Orders among us, when they departed from the world.

It was found convenient also for the better Regiment of the Church, when it was much inlarged, to erect the Orders of *Archbishops*, and *Patriarchs*.

The *Patriarchs* being Supreme in their several Jurisdictions, had each of them many Primates and Archbishops under him, with many Nations and Kingdoms allotted to their several *Provinces*; every of which was limited in it self, and distinct from the residue: as appeareth in that first *Oecumenical Council* assembled at *Nice*, *An. Dom.* 327. where it was ordained, *Can.* 6 that *the ancient custom should be kept*; the Jurisdiction of the Bishop of *Rome* being expresly noted to be equal to that of the other Patriarchs.

In

In the two preceding Canons they ordain: 1. *That in every Province Bishops should be consecrated by all the Bishops thereof, (might it consist with their convenience to meet together; if not) at least by three being present, the rest consenting; but the confirmation of their Acts is in every Province reserved to the Metropolitan.* Concil. Nicen. 1. Can. 4.

2. *That the last Appeal should be made to Councils; and that the person condemned in any Province, should not be received, if he fled to others.* Can. 4. and 5. Concil. Nic. 1. Can. 5.

In the first of these Canons it was ordered, that the chief in every Province should confirm the Acts of his Inferiour Bishops, the Patriarch of *Rome* in his, and every other Patriarch in his own Jurisdiction. In the last, if any trouble did arise that could not be decided by the Metropolitan, provision was made (in words so clear and forcible, that none more *plain* can be put into their places) *that the last Appeal should be made to Councils,* [illegible] *should not be received, if he fled to others.*

But the City of *Rome* being in those days Queen of the World, and lifted up above all other Cities, as the Seat of the *Empire*, the *Bishop* thereof began to wax

proud

proud in after-times, and being discontented with the former *Bounds*, invaded the Jurisdictions of his *Fellow-Patriarchs*.

For though the Foundation upon which the Government was laid was against it, yet when persons were *Immorigerous*, if any Bishop were censured by his Metropolitan, or Priest excommunicated by his Bishop, or Deacon offended with his Superiour, who chastised him for his guilt; though the Canon of the Church was trampled under foot thereby (which forbad such irregular and disorderly flights) the manner was, for those turbulent persons to flee to *Rome*, because it was a great and powerful City; and the Roman Bishop trampling the Rule under foot, as well as others, did (as is confessed) frequently receive them. Nay, their ambition being kindled by the greatness of the place, it tempted them so far, as to favour the Delinquents, and oftentimes to clear them, for the incouragement of others, invited by that means, to *fly* thither for relief, till at last the Cause of Malefactors was *openly* Espoused; and while they were excommunicated in other Churches, they were received to the Communion in the Church of *Rome*. Here-

Hereupon there were great murmurings and heart-burnings at the first in the *Eastern Churches*, because *Rome* became an *Asylum*, or City of *Refuge*, for discontented persons; disturbing the Order of the Church, spoiling the Discipline of other Provinces, and hindering the Course of Justice; while her Bishop usurped an Authority, which neither *Scripture* nor *Canon* gave unto him.

It is recorded also, that they sometimes acquitted Malefactors without hearing Witnesses, and sent Orders for the Restauration of those, who made such irregular flights, into the Provinces of other Patriarchs that were Subject indeed to the Roman *Empire*, but not within the *Province* of the Roman *Patriarch*. *Concil. Carth. 6. Epist. ad Celestin.*

Nay, when those Orders were rejected, (if some of their own *Collectors* may be believed) the Roman Bishops, through favour of the Empire, got Magistrates and Souldiers to see them executed by *plain force*: which grew chiefly scandalous in the times of *Zozimus*, and *Boniface*; of which you may read the three last and best *Collections* of the *Councils*, set forth by the Papists, *Binius*, *Labbè*, and the *Collectio Regia*, unanimously consenting in their Notes on the *sixth Council of*

of Carthage. And that this was the cauſe of calling that Council, they confeſs in like manner.

For to ſtop theſe intolerable Incroachments, and to ſuppreſs the growth of an Aſpiring Tyranny, this ſeaſonable Council was called at *Carthage*, conſiſting of 217 Biſhops, among whom S. *Auguſtine* was one preſent in particular.

To this Council *Zozimus* the Roman Patriarch ſent three perſons, one of which was *Fauſtinus*, an Italian Biſhop, to plead his Cauſe, with two *Canons* fathered upon the *Nicene* Council; deſigning thereby to juſtifie his Power *of receiving Appeals* both from *Biſhops* and *Prieſts*, but by the care and wiſdom of that *Council* they were detected and confounded, the Fraud being made a Spectacle to the whole world.

For firſt, the Copy which *Cæcilianus*, Archbiſhop of *Carthage*, brought from *Nice*, (he being himſelf one of the Fathers in that Council) was orderly produced, and the two Canons which the Roman Biſhop ſent were not there. Next, becauſe it might be pleaded upon the difference of the Copies, that the Copy of *Carthage* muſt give place to that of *Rome*, *Rome* being the greater *See*; they

ſent

sent Messengers to the Patriarch of *Alexandria*, to the Patriarch of *Antioch*, and to the Patriarch of *Constantinople*, (and admonished the Bishop of *Rome* to do so too, that he might see sound and fair dealing) desiring the Records of the *Nicene* Council, from all the principal parts of the world, from the Patriarchs of *Constantinople* and *Alexandria* they received Authentick Copies, attested with their several *known* Authorities, which agreed exactly with the Copy at *Carthage*, but disagreed with that of *Rome*; the Extract produced out of it, by the Name of a *Commonitorium*, being every word apparently forged.

Upon this the Bishop of *Rome* was condemned, his Arrogance and Usurpation suppressed by *Canons*, and his Pride chastised by *Letters*; the Letters and Canons being yet extant. This was done about the year 420.

Zozimus dying, *Boniface* and *Celestine* successively take up the Quarrel without any Dissent appearing in the Roman Clergy: nay rather all the Interest of that *Chair* was imployed to uphold the Forgery; whereby it is evident, that it was not a *Personal* Act, but the *guilt and business of the Church of Rome*; as appear-

eth further by all their *Succeſſors* perſiſting in the Quarrel, by the multitude of her *Members* defending it and the Forgery both; and by all the Popiſh *Collectors* conſpiring together, to maintain the Spurious and Adulterate Canons.

Epiſt Concil Carthag. 6. ad Celeſtin.

Among other things which the Fathers wrote out of this Sixth Council of *Carthage* to Pope *Celeſtine*, they oppoſe the true Canons of the *Nicene* Council, againſt the *falſe* ones, noting that, which is alone ſufficient to overthrow the Forgery, that theſe two Popiſh Canons were really *contrary* to the Canons and Decrees of the *Nicene* Council: For deſiring him *no more ſo eaſily to admit Appeals, nor to receive into Communion thoſe that were Excommunicated in other Churches*; they tell him, he might eaſily find *this matter defined in the* Nicene *Council: for if it ſeemed fit to be obſerved in the inferiour Clergy, and Lay-men, much more in Biſhops.* They tell him, that *he ſhould chaſtiſe and puniſh ſuch impudent* Flights, *as became him*: As alſo, that *the Canons of the* Nicene *Council had moſt openly committed both the inferiour Clergy, and Biſhops themſelves, to their own Metropolitans; wiſely and juſtly providing, that all buſineſſes whatſoever ſhould be determined*

ned in the places where they arose; Nisi fortè est Aliquis, &c. *unless perhaps there be some one who will say, that God is able to give Justice of Judgment to* one, be he who he will, *but denies it to innumerable Priests assembled in a Council.* Which was in those days held so absurd and monstrous a thing to conceive, that (however the case is altered since) they thought no man impudent enough to affirm it. In these words they cut the Popes Arrogance sufficiently, for that he being but *One*, was so highly conceited of himself, at least so behaved himself, as if he had an extraordinary Spirit of Infallibility; and were fitter to determine the Causes of the Church, than a whole Council of Bishops assembled together. Finally, they charge him with bringing *the empty puff of secular pride into the Church of Christ:* And so proceed to their Canons against him.

Notwithstanding this, the *Roman Bishops* continued obstinate, contending so long, till there was a great Rupture made in the Church upon this occasion. And if some *Records* be true; namely, those *Letters* that past between *Eulalius* and another *Boniface*, the Bishops of *Rome* grew so impudent, as to Excommunicate

the *Eastern Churches*, because they would not be obedient to an Authority founded on so base a *Forgery*. If they be not true, then there are more Forgeries in the *Roman Church* than we charge her with: For the Letters were feigned (as Baron. *Baronius* confesseth) by some afterwards, that were zealous of the Churches welfare; to wit, for the better colouring of that *Schism* which was made by the pride and ambition of *Rome*.

These *Epistles* were set forth by the Papists, and were owned at first for good *Records*; but upon the consideration of so many *Saints* and *Martyrs* that sprung up in the Churches of *Africa*, during that 100 years, wherein it is pretended by those *Epistles*, that they were cut off from the *Church of Rome*, it was afterwards thought better to reject them as Counterfeits, because the *Roman Martyrologies* are filled with the names of those *African Saints*: And it is a stated Rule, that no *Saint* or *Martyr* can be out of the *Church*. Lest the *Eastern* Churches therefore should out-weigh the *Roman*, by reason of the Splendour, Multitude and Authority of these Eminent Saints, these Letters are now condemned by some among themselves; *vid.* Bellarm. *de Rom. Pont.*

Pont. lib. 2. cap. 25. Baron. *in Not. Martyrol. ad 16. Octobr. and* Bin. *in Concil. Carthag. 6.*

This unfortunate Conteſt happening ſo near to the Fourth Century, was the firſt *Head ſpring*, or Root of the *Schiſm*, that is now between us: And the matter being ſo, on whoſe ſide the *fault* lay, I leave to the Reader.

How the *Roman Church* proceeded in this buſineſs, we may learn from *Daillè*, an able Writer of the *French* Nation: He tells us, *that the Legates of Pope* Leo, *in the year* 451, *in the midſt of the Council of* Chalcedon, *where were aſſembled* 600 *Biſhops, the very Flower and choice of the whole Clergy, had the confidence to alledge the ſixth Canon of the Council of* Nice, *in theſe very words*, That the Church of *Rome* hath always had the Primacy: *Words which are no more found in any Greek Copies of the Councils, than are thoſe other pretended Canons of Pope* Zozimus: *Neither do they yet appear in any Greek or Latine Copies, nor ſo much as in the Edition if* Dionyſius Exiguus, *who lived about* 50 *years after this Council:* Whereupon he breaketh out into this Exclamation, *When I conſider that the Legates of ſo holy a Pope, would at that*

Daillè concerning the right uſe of the Fathers, *lib.* 1. *cap.* 4.

time have faſtned ſuch a Wen upon the body of ſo Venerable a Canon, I am almoſt ready to think, that we ſcarcely have any thing of Antiquity left us, that is entire and uncorrupt, except it be in matters of indifferency, or which could not have been corrupted, but with much noiſe, &c.

He further tells us, (in the place before-mentioned) *That whereas the Greek* Code, Num. 206. *ſets before us in the* XXVIII *Canon of the General Council of* Chalcedon, *a Decree of thoſe Fathers; by which conformably to the firſt Council of* Conſtantinople, *they ordained, that ſeeing the City of* Conſtantinople *was the Seat of the Senate, and of the Empire, and enjoyed the ſame Priviledges with the City of* Rome, *that therefore it ſhould in like manner be advanced to the ſame Height and Greatneſs in Eccleſiaſtical Affairs, being the ſecond Church in Order after* Rome; *and that the Biſhop ſhould have the Ordaining of Metropolitans in the three Dioceſſes of* Pontus, Aſia, *and* Thrace. *Which Canon is found both in* Balſamon *and* Zonoras; *and alſo hath the Teſtimony of the greateſt part of the Eccleſiaſtical Hiſtorians, both Greek and Latine, that it is a Legitimate Canon of the Council of* Chalcedon, *in the Acts of which Council, at this day alſo extant,*

Concil. Chalced. Act. 16. Tom. 2. Concil.

extant, it is set down at large: Yet notwithstanding, in the collection of Dionysius Exiguus *it appears not at all, no more than as if there had never been any such thing thought of at* Chalcedon. He hath other marks of *Dionysius Exiguus*, which sufficiently brand him for a *Slave to the Chair*, but omitted here, as out of our Circuit. However, I think it meet to lay down the Canon as I find it lying in the *Code* of the Universal Church.

'CCVI. Altogether following the Decrees of the H. Fathers, and the Canon of those 150 Bishops, most beloved of God, which was lately read, which met under the Great *Theodosius* the Pious Emperour, in his Royal City of *Constantinople* [called] *New Rome*, we also define and decree the same, concerning the Priviledges of that most H. Church of *Constantinople* [that is] *New Rome*: For the Fathers justly gave priviledges to the See of Elder *Rome*, *Quod urbs illa imperaret*, because that City was the Seat of the Empire: And the 150 Bishops, most beloved of God, being moved with the same consideration, gave equal Priviledges to the most holy See of *New Rome*; rightly judging, that the City which is honoured with the *Concil. Chalced. Can. 28.*

'Empire, and the Senate, and enjoys e-'qual priviledges with the Royal *Elder* '*Rome*, ought in Eccleſiaſtical Affairs al-'ſo, no otherwiſe then it, to be extolled 'and magnified, being the ſecond after 'it, *&c.*

Upon this advantage, the *Patriarch* of *Conſtantinople* advanced himſelf above the other Patriarchs; and his *See* being made equal to the See of *Rome*, by the Authority of the *Church*, upon the Intereſt he had in the Empire then ſetled in *Greece*, he arrogated the Title of *Univerſal Biſhop*: Which *Gregory*, then Biſhop of *Rome*, ſo highly ſtomacked, that he thundered out Letters againſt him, calling the Title a proud and prophane, nay, a *blaſphemous Title*; denying that *either himſelf, or any of his Predeceſſors had ever uſed it*; and plainly affirming, that *whoſoever uſed that Title, was the forerunner of Antichriſt*. And to this purpoſe, in the 34. *Epiſtle of his fourth Book*, he asketh, *What elſe can be ſignified by this pride, but that the times of Antichriſt are drawing near? For he imitates him* (ſays he) *who deſpiſing the Fellowſhip of the Angels in their common joy, endeavoured to break up to the Top of Singularity.* This he ſpake againſt *John* of *Conſtantinople*, becauſe

Greg. lib. 6. Epiſt. 30.
Lib. 4. Epiſt. 32.
Lib. 6. Epiſt. 30.
Greg. lib. 4. Epiſt. 34.

becauſe he brake the Order of the Patriarchs, and deſpiſed the Equality of his Fellow-Biſhops. Now whether it does not hit his own Predeceſſors, *Zozimus*, and *Boniface*, and *Celeſtine*, and *Leo*, I leave to the judgment of the Reader: They were not contented with an Equality in Power, but aſpired, and that ſome of them by the moſt odious way, that of Lying and Forgery, as well as Pride and Ambition, to the top of Singularity.

Whether this *Zeal* of *Gregory* was *according to knowledge*, that is, whether it proceeded from *integrity*, or *ſelf intereſt*, I ſhall not determine. All that I obſerve is this which followeth, when the Tyde turned, and the Emperour next ſided with the Biſhop of *Rome*, the very next Succeſſor of *Gregory* but one, took up the *Title*, a little before condemned for *blaſphemous*, which is claimed by the *Roman Biſhops* to this day.

The Emperour ſided with the Roman Biſhop, becauſe the Roman Biſhop ſided with him: For when *Phocas* had murdered his Maſter, the good old Emperour *Mauricius*, and uſurped the Throne in his ſtead, the Title of *Univerſal Biſhop* was given to the Patriarch of *Rome* by this

this Bloody Tyrant, to secure his own; which had so great a Flaw in it, and needed the assistance of some powerful Agent.

Helvic. *Chronol.* Hereupon a Council was called at *Rome* by *Boniface* 3. wherein the priviledge of the Emperour *Phocas* was promulged, and the Bishop of *Rome* made a POPE, upon the encouragement of the *Tyrant*, by the consent of the Council: but his own, *viz.* a *Roman Council.*

Thus *Boniface* and *Phocas* were great Friends: The Imperial and Triple Crown were barter'd between them: Connivance and Commerce soiling them both with the guilt of Murder, Simony, Treason; and if S. *Gregory* may be believed, with *Sacriledge* and *Blasphemy*: For being involved in a mutual Conspiracy, they became guilty of each others crimes; to partake with Adulterers, and comply with Offenders, being imputed as sin, in the H. Scriptures.

Platina, an Eminent Writer of the Lives of the Popes, and a Papist himself, informeth us sufficiently of this business, in these words, *Boniface* III. (saith he) *a* Roman *by Birth, obtained of the Emperour* Phocas, *but with great contention, that the Seat of blessed* Peter *the Apostle* (*which*

Platin. *in vit.* Bonif. 3.

is

is the Head of all the Churches) ſhould be ſo called, and ſo accounted of all: which place the Church of Conſtantinople *endeavoured to vindicate to it ſelf, evil Princes ſometimes favouring it, and affirming the firſt See to be due to the place where the Head of the Empire was.*

In the Life of *Zozimus the firſt Epiſcopal Forger* in the Church of *Rome*, *Platina* mentioneth the foreſaid buſineſs at *Carthage*; but ſo briefly, that it is clear he did not like it. And to cloſe up all, in the Life of this *Boniface* he endeavours to ſtrengthen the Title of the *Roman* Biſhop againſt the Patriarch of *Conſtantinople*, by the *Donation* of *Conſtantine*, another Forgery, of which hereafter.

The two counterfeit Canons contained in the *Commonitorium*, which the Roman Biſhop ſent to the ſixth Council of *Carthage*, are theſe, as *Fauſtinus* the Italian Biſhop delivered them in Greek, to be read by *Daniel* the Pronotary in the Council.

Ηρεσεν δὲ, &c. *We are pleaſed, that if a Biſhop be accuſed, and the Biſhops of his Country being aſſembled together, have judged him, and depoſed him from his Degree, and he thinks fit to appeal, and*

ſhall

shall fly to the most blessed Bishop of the Roman Church, and shall desire to be heard, and he shall think it just that the Tryal be renewed; then he [the Roman Bishop] shall vouchsafe to write to the Bishops of the adjoyning and bordering Province, that they should diligently examine all, and define according to the Truth. But if any one thinks fit that his Cause be heard again, and by his own supplication moves the Bishop of Rome, *that he should send a [Legate or] Priest from his side; it shall be in his power to do as he listeth, and as he thinketh fit. And if he shall decree that some ought to be sent, that being present themselves might judge with the Bishops, having his Authority by whom they were sent, it shall be according to his judgment: but if he think the Bishops sufficient to end the business, he shall do what in his most wise counsel he judgeth meet.*

Here the *Roman Bishop*, nay the meanest *Priest* he shall please to send as his *Legate*, is exalted above all Councils, Bishops, and Patriarchs in the world; he may do, and undo, act, add, rescind, diminish, alter, whatsoever he pleaseth in any Council, when the Causes of the most Eminent Rank in the Church do depend in the same. All Bishops are by this Canon

Canon made more to fear the Roman Bishop than their own Patriarch, and are ingaged, if need be, to side with him against their Patriarch: the Gate is open for all the Wealth in the World to flow into his Ecclesiastical Court, which is as much above the Court of any other Patriarch, by this Right of Appeals, as the Archbishops Court above any inferiour Bishops, while we may Appeal to that from these at our pleasure. Thus Bishops and Patriarchs are made to buckle under the Popes Cirdle, and the Decrees of Councils are put under his foot: And all this is no more but half a Step to the Popes Chair.

The other part of the Step in this *Commonitorium*, was the following Canon concerning Priests:

Οσιον ἐπισκοπῳ, &c. *I ought not to pass that over in silence, that does yet move me: If any Bishop happen to be angry (as he ought not) and be suddenly or sharply moved against his Priest or Deacon, and would cast him out of his Church, Provision must be made, that he be not condemned being Innocent, or lose the Communion. Let him that is cast out have power to Appeal to the Borderers, that his Cause might be heard, and handled more carefully;*

ly; for a Hearing ought not to be denied him when he asks it: And the Bishop, which hath either justly or unjustly ejected him, shall patiently suffer, that the business be lookt into, and his Sentence either confirmed, or rectified, &c.

What is the meaning of this, *&c.* in *Binius*, *Labbè*, *Cossartius*, and the *Collectio Regia*, I cannot tell; but doubtless the Canon intends the same in the close with the former, that the last Appeal is reserved to the Roman Chair; which made the Fathers in the sixth Council of *Carthage* so angry as we find them, to see things so false and presumptuous, fastned upon the first most Glorious Oecumenical Council, which decreed the clean contrary, in the 4 and 5 Canons. The substance and force of which, as we gave you before, so shall we now the *words* of the Canons themselves.

Can. 4. Ἐπίσκοπον προσήκει, &c. *It is fit that a Bishop chiefly be ordained by all the Bishops that are in the Province: but if this be found difficult, either because of any urgent necessity, or for the length of the journey, then the Ordination ought to be made by Three certainly meeting together, the absent* [Bishops] *agreeing, and consenting by their Writs: but let the confirmation*

of

of the Acts be given, throughout every Province, to the Metropolitan.

Can. 5. Περὶ τῶν ἀκοινωνήτων, &c. *Concerning those that are Excommunicated, whether in the Order of the* Clergy, *or the* Laity, *by the Bishops in every several Province, let the Sentence prevail according to the* Canon, *that they who are cast out by some, be not received by others: but let it be required, that no man be excluded the Congregation, by the pusillanimity or contention, or by any such vice, of the Bishop. That this therefore might more decently be inquired into, we think it fit, that Councils should every year, throughout every Province, twice be celebrated: That such Questions may be discussed by the common Authority of all the Bishops assembled together: And so they, that have evidently offended against their Bishop, shall be accounted Excommunicated, according to to reason, by all; till it pleaseth the community of Bishops to pronounce a milder Sentence upon such. But let the Councils be held the one before the* Quadragesima *before* Easter, *that all Dissention being taken away, we might offer a most pure Gift unto God; and the second about the middle of* Autumn.

The last Appeal, you see, is ordered by the

the Canon to Councils; and, as they pleaſe, the Controverſie is to be ended, without flying from one to another Biſhop. Theſe are the true and Authentick Canons of the *Nicene Council*, overthrown by the Forgery.

CAP. III.

A multitude of Forgeries ſecretly mingled among the Records of the Church, and put forth under the Name of Iſidore, *Biſhop of* Hiſpalis: *Which Book is owned, defended, and followed by the Papiſts.*

THe *Roman Chair* being thus liſted up to the utmoſt Height it could well deſire, care muſt be taken to ſecure its Exaltation. After many ſecret Councils therefore, and powerful Methods uſed for its Eſtabliſhment; for the increaſe of its Power and Glory, (furthered by the Luxury and Idleneſs of the Weſtern Churches) of which *Salvian* largely complains in his Book *De Providentiâ* (written to juſtifie the Diſpenſation of GOD in all the Calamities they ſuffered by the *Goths*, who ſacked *Rome* in the days of the forenamed *Zozimus*) there

Platin. *in vit.* Zozim 1.

there came out a *collection of Councils and Decretal Epistles*, in the Name of *Isidore*, Bishop of *Hispalis*, about the year 790. In which Book there are neatly interwoven a great company of forged Evidences, or feigned Records, tending all to the advancement of the Popes Chair, in a very various, copious, and Elaborate manner.

That the Bishop of *Rome* had a secret hand in the contrivance and publication of them, is *probable*, if not *clear*, from divers Reasons.

1. Before they were published, *Hadrian* 1. maketh use of the *Tale* of *Constantines Leprosie*, Vision, and Baptism by Pope *Sylvester*; things till then never heard of in the world, but afterwards contained in the *Donation of Constantine*; a Forgery, which in all probability lay by this *Hadrian*, but of his own preparing, when he wrote his Letter to *Constantine* and *Irene*; which Letter was read, and is recorded in the 2. *Nicene* Council, on the behalf of Images: being sent abroad like a *Scout*, as it were, to try what success it would find in the world, before he would adventure the whole *Body* of his Players to publick view: For if that were swallowed down without

Concil. Nicen. 2. Act.

being detected, the rest might hope for the same good Fortune: if not, the first might pass for a *mistake*, and its Companions be *safely* suppressed, without any mischief following.

2. The Emperour and the Council having *digested* the first Legend, exposed by the Pope so craftily to publick view, the other *Forgeries* were a little after boldly published in this Book of *Isidore*, together with the Legend and Donation of *Constantine*: which when *Hincmarus*, Archbishop of *Rhemes*, (upon its first publication) set himself to write against, he was taken up so roundly for the same by the Authority of *Rome*, that he was fain gladly to acquit the Attempt for ever: And their *tenderness* over it, is, I think, a sufficient Indication of their *Relation* to it; every Creature being naturally affectionate to its own *Brood*, and prone to study its preservation.

Baron. *An.* 865. *nn.*6.

The Church of *Rome* was so tender of *Isidores* Edition, that, as some say, *Hincmarus* was forced to recant his Opinion; and to declare, that he believed and received the Book with Veneration.

Baron. *ibid*

3. It is recorded by *Justellus*, that the forementioned *Hadrian* was careful to give *Charles the Great* a Copy of the Councils

Ex Tomo 2. *Concil. Gal. Jac. Sirmondi.*

Councils and Decretal Epistles, drawn up (as he affirmed) by *Dionysius Exiguus*. *Daillè* accuses the Book of many faults; but whether *Hadrian* or *Dionysius* were guilty of them, is little material; only 'twas done as a *Pledge* of Reconciliation, after several Bickerings between the Giver and Receiver. *Charles the Great* having several times invaded *Rome*, and now departing thence with *Friendship*: which makes me a little the more prone to suspect *Dionysius* too, for one of those *Danaum Dona*, which are given like *Nessus* his Shirt, when wounded by *Hercules*, to his Enemies Wife, for the destruction of her Husband.

Be it how it will, it shews that *Hadrian* I. was a busie man, that he understood the influence and power of Records, what force they would have upon the minds of *Lay-men*, and that his eyes and hands were sometimes busied in such *Affairs*.

But that which above all other Arguments discovers the Popes to have a hand, if not in the *Publication*, yet in the *Reception* of the Forgeries, is this; that the *Roman* Canonists, *Ivo*, *Gratian*, *&c.* have digested them into the Popes *Laws*; and they are so far countenanced by the

Popes themſelves, that almoſt from the time of their publication, throughout all Ages ſince, they have been received for *Authentick* in the Papal Juriſdiction, and are uſed as ſuch in all the *Eccleſiaſtical Courts* under the Popes Dominion, as the chief of their *Rules* for the deciding of *Cauſes*: So that they are not only *foſterd*, but *exalted* by the Authority of *Rome*. The Glory which they acquired in the Throne of Judgment, advancing them for a long time above the reach of Suſpition. The Veneration which is due to the Chair of Holineſs was their beſt ſecurity.

By the influence of the Popes Authority they were received into the *Codes* of Princes, being (as we ſhall ſhew out of *Baronius*, in the next Chapter) introduced into the *Capitular* Books of the Kings of the *Franks* by *Benedictus Levita*; and at his inſtant requeſt, confirmed and approved by the Papal Chair.

The Forgeries in *Iſidore* being ſcattered abroad, it is difficult to conceive to what a vaſt Height the *Roman* See by degrees aſcended: The Splendour of ſo many *Ancient Martyrs* Names, together with ſo many *Canons* and *Decrees* in her behalf, ſo far wrought, that her Biſhop came

came at last to Claim all Power over all persons, *Spiritual* and *Temporal*, to have the sole power of *forgiving sins*, to be alone *Infallible*, to be Gods *Vicar* upon Earth, the only *Oracle* in the world, nay, the sole Supreme and Absolute *Monarch*, disposing of Empires and Kingdoms, according to the Tenour of the Doctrines contained in those Forgeries; wherein he is made the sole Independent Lord, without Controul, able to do what ever he listed.

Some few Ages after this first Publication of *Isidore*, there were other Records put forth, though lately seen, yet bearing the countenance of *Primitive Antiquitie*; which so ordered the matter, that (according to them) the *Evangelists* brought their *Gospels* to S. *Peter* to confirm them; and several books of S. *Clement*, S. *Peter*'s Successor, were put into the Canon of the *Holy Bible*, the whole number of *Canonical books* being setled and defined by his sole Authority: In token (doubtless) of the Power Inherent in all S. *Peter*'s Successors at *Rome*, to dispose of the Apostles, and their Writings, as they please. S. *Clement*'s own Canon, for that purpose, being numbered among those of the *Apostles*.

Apost. Ca. 84.

Ibid.

That the *Pope* was uncapable of being judged by any; that no *Clergy-man* was to be Subject to *Kings*, but all to depend immediately upon the *Bishop of Rome*; that he was the *Rock* and *Head* of the *Church*, was the constant Doctrine of all those Forgeries, when put together, with many other Popish Points, of less concernment, sprinkled up and down in them at every turning.

Cui bono? Among the *Civilians* 'tis a notable mark of Detection in a blind Cause, whose Good, whose Exaltation, whose Benefit is the drift and scope of things; and 'tis very considerable for the sure finding out of the first Authors. That they are Forgeries, is manifest: Now, whose they are, is the Question in hand; and if Agents naturally intend themselves in their own Operations, it is easily solved.

How excessively the World was addicted to *Fables* about the time of *Isidore*'s Appearance, we may see by the Contents of the 2. *Nicene Council*, Dreams, Visions and Miracles being very rife in their best demonstrations; and among other Legends, a counterfeit *Basil*, a counterfeit *Athanasius*, a counterfeit *Emperour*, maintaining and promoting the Adoration

Adoration of Images: As may perhaps in another Volume be more fully discovered, when we descend from these *first*, to succeeding Ages.

The *Counterfeits* in *Isidore* being mingled with the *Records* of the Church, like Tares among Wheat, or false Coyns among heaps of Gold, lay undistinguished from true *Antiquities*, and (after *Hincmarus* his ill success) were little examined by the space of 500 or 600 years. Some small opposition there was, made in particular by the Bishops in *France*, and perhaps by some Doctors and Bishops now, more sincere than ordinary, or by some Learned Lawyer that rarely appeared: but the general *Interest* of the Times, the Deluge of corrupted manners, the Ignorance of the Laity, the Luxury of the Priests, the Greatness of the Chair, and the Love of Superstition so far prevailed, that for a long time the *Court* of *Rome* luxuriantly flourished in the Light of her own Glory, and to this *Prodigious Sun-shine* owed much of its Splendour. Baron. An.

For the Pope having wrought himself by his first Arts into that high Reputation, the *Lustre* whereof dazled the world, it concerned him much to keep the Earth

in a Profound Quiet, and to cherish *Ignorance*, (a Vertue highly praised in the Church of *Rome*) that as the *Tares* were *sown*, they might be permitted to *grow*, and be fruitful, *while men slept*: In which, the want of Printing much assisted him, Monks and Fryars being the only *Scribes*, or the chief ones, and all at his Devotion.

Written Copies were the only Books, which at most could be but *few*; enough indeed to preserve knowledge *by way of Record*; but being Chained up in Monasteries and Libraries, they came seldom abroad, unless by the report of such *well-affected* persons as had their Tutelage and keeping.

The Popes *Indulgence*, and the *Sloth* ensuing, made way for the *Artifice* of *Priests* in after-ages; which were not *Bookish* ones, as this is, neither were *Laymen* addicted much to *Reading*.

But upon the *Reformation*, occasioned by nothing more than the *notorious* impiety and *excess* of Popes, (unless the impudence and security of his Followers may contend for a share in it) when Libraries fell into the Protestants hands, Inquisition was made, *Archives* were entered, Books opened, *Records* searched

and

and diligently compared: Whereupon much fraud and shuffling was found, and exposed to the world.

For as the Copies were enough, had they been *sincere*; so, though they were not sincere, by the Providence of God, they contained *Indications*, whereby clear Judgments might easily discern between Records and Forgeries; as I found my self, to my great amazement, without any *Warning*! when I first set my self to read the Councils, and simply made use of none but Popish Compilers: For there is not more difference, for the most part, between a piece of Gold and an Oyster-shell, than between a true Record and a Forgery.

Upon this Inspection the Popes Power began to be questioned, and his Throne to shake, as if it had been founded on a Quagmire: He therefore furnisheth himself with *Armies of Priests*, as S. *Gregory* phraseth it, new Orders of *Jesuites* and *Fryars*, (never before heard of) being erected for the defence of his Tottering Chair: men devoted against the Truth, as those Conspirators were, that swore *they would neither eat nor drink till they had slain* Paul; for the Maintenance of whom, he is at great expence unto this day.

day. Above all other arts, that of providing *Seminaries* being the moſt coſtly, and the moſt myſterious: wherein they are ſecretly trained up, like *Sappho*'s Birds; of whom it is reported, that being ambitious to be thought a GOD, he privately cheriſhed a multitude, and taught them by degrees to ſay, Μέγας Θεὸς ὁ Σάφω: Sappho *is a great God*: which being let looſe on a ſudden with their Leſſon, all the other Birds in the Forreſt were quickly inſtructed in the ſame *Ditty*: Whereupon (he withdrawing himſelf) the people thought him gone to Heaven, and a Temple was erected *to the God Sappho*. Whether the Story be true, I ſhall not determine; I am ſure it may paſs for an *Embleme* of the Popes Atchievement, who by this means has *made* the World to ring of a Doctrine which *makes* him a God; or if not that, at leaſt Lord of all *Councils*, greater than Emperours, Head of the Church, *&c.* His *Emiſſaries* iſſuing forth from theſe *myſterious* Seminaries, and filling the Earth like Locuſts, or like little fraudulent and ſimple Birds, chirping out the Ditty: and while all the Wood learning it one of another, the Earth is full of the *Miracle*.

All

All the late *Compilers* of the *Decrees* and *Councils* ſeem hence to flow; *James Merlin*, *Peter Crabbe*, *Laurentius Surius*, *Nicolinus*, *Carranza*, *Severinus Binius*, *Labbè* and *Coſſartius*, the *Collectio Regia*, *&c.* being his ſworn Adjutants for upholding the Chair. The laſt is a Book of ſuch State and Magnificence, that it conſiſts of 37 Volumes, and is in price about 50 pounds: More or leſs, they all carry on the Forgeries with one conſent, which were at firſt publiſhed in the name of *Iſidore* of *Hiſpalis*; though ſome had rather, upon mature deliberation, it ſhould be *Iſidore Mercator*, or *Iſidore Peccator*, a *Merchant*, or a *Sinner*, rather than a *Saint*, and a *Biſhop*.

This Narrative of the Forgeries being thus nakedly, and by way of Hiſtory plainly given, it remains now, that the *Forgeries* themſelves be proved to be ſuch: In the detection of which, much light will *reflect* upon the foregoing paſſages: All which, if you pleaſe, you may take only for a fair *Introduction*.

Howbeit, I muſt cloſe with two or three Obſervations. Firſt of all, I do not content my ſelf with any ſingle *Collector* of Councils among the *Papiſts*, leſt they ſhould ſay, This is but *one Doctors* Opinion;

Opinion; but I take the *Stream* of them together. Secondly, Detect not the Books of *private* men, but such as are adopted by the Church of *Rome*; being dedicated to Popes, Kings, Emperours, and coming out *cum summo Privilegio*. Thirdly, that the first of these *Compilers*, (excepting those that were imployed in the first publication and Promotion of *Isidore*) did begin with that Service not much above 130 years ago; all of them rising up since the times of *Martin Luther*, though their Names make a great noise and bluster in the world: For upon the Reformation of the Church, so happily wrought, and carried on by the Protestants, these *Armies* of *Collectors* were marshalled together, to help a little, and to uphold the Popes Chair by Forgeries: Which intimates a *Dearth* of *Antiquities*, since they are forced to *fly* to such *shameful* expedients.

Luther appeared in the year 1517. The first that appeared after him was *James Merlin*, in the year 1535. The next was *Peter Crabbe*, in the year 1538. After him *Carranza*, in the year 1564. Then *Surius*, in the year 1567. *Turrian* follows, not as a Collector, but as a *Champion* to defend them, in the year 1573. Whom *Nicolinus*

colinus ſucceeded as a *Compiler* of the Councils, in the year 1585. After him *Binius*, *Labbè* and *Coſſartius*, and the *Collectio Regia* follow in their Order. So that it is an eaſie matter to diſcern what ſet theſe *Voluminous Writers* on work, to wit, the great and ſmart occaſion they received by the *Reformation*.

Finally obſerve, that *Iſidore* and *Merlin*, the firſt of the Compilers, whoſe Works are extant, lay down the Forgeries, ſimply and plainly, for good Records; but *Binius*, and his Followers, by reaſon of the Arguments which they cannot anſwer, begin to confeſs ſome of them to be Forgeries: So do the moſt Grave and Learned Cardinals, *Bellarmine* and *Baronius*, though they ſtill carry on the *Deſign* of the firſt *Inventers*, by ſome other Methods, which they hope will ſucceed better.

Nor is it any wonder, that a *Secular Kingdom* ſhould make men more *active* than the love of *Heaven*; ſince we daily ſee, how the Kings of the world expend vaſt Treaſures of Gold and Silver, and run through all dangers of Death and Battel, for their own preſervation, and the Conqueſt of their Neighbours. The ſame care which they take in building

Forts

Forts and Cittadels, being taken by the Bishop of *Rome*, in maintaining *Seminaries*, *Universities*, *Printing-Houses*, &c. which depend absolutely on him, for the securing of all that *Wealth* and *Empire*, which he hath by his *Wit* and *Policy* acquired: It standeth him upon; for if his Religion falls, his *Glory* vanisheth, and his *Kingdom* is abolished.

What men will do for *Secular Ends*, beyond all the belief and expectation of the *Vulgar*, we see in *Hamor* and *Shechem*, the first and most Ancient Myrrour of that kind in the world: who for the accomplishment of their desires, introduced a new Religion, troubling themselves and their Citizens unto *Blood*, meerly to get possession of *Dinah*, *Jacob*'s Daughter.

Gen. 34.

Jeroboam's Policy is about 2500 years old, though much more late. When the ten Tribes revolted from the House of *David*, for fear lest they should return to their Allegiance, if they went up yearly to *Jerusalem*, according to the Law, he set up two *Calves* for the people to worship, and underwent a great *expence* (besides the *Gold* in the Calves) in erecting a new Order of *Priests*, that the people might be kept at home in their *perverse*

1 Kings.

verſe Obedience. He very well knew thoſe Calves were no *Deities*, yet for ſecular ends he promoted their worſhip, and was followed therein by all the *Line* of the Kings of *Iſrael*, ſeveral hundred of years together.

What *Demetrius* the *Silver-Smith* did for *Diana of the Epheſians*, and what an uproar he made, purely for *Gain*, in making her *Shrines*, all the Chriſtian World underſtandeth: But the *High-Prieſts*, Scribes and Elders of the *Jews*, in acting againſt all the *Miracles* of Chriſt, and againſt their *Conſcience*; eſpecially in giving Money to the Souldiers to hold their peace, when they brought the news of his Reſurrection, their *reſiſting of the Holy Ghoſt* at his Miraculous *Deſcent*; theſe are a ſufficient inſtance of the *incredible* obdurateneſs of mans heart, and his obſtinate perverſeneſs, allures his hopes, as the immediate Crown of his Labours.

The *Diana* of the *Romans* is much more *proficuous* than the *Diana* of the *Epheſians*: The *fatteſt places of the Provinces*, and the *greateſt Empire in the World*, are the Game they Play. This *Dinah* animateth all their Strength to impoſe on the people: And for the eaſing of

of their own Charge, it is a usual thing with Popes, to permit their Priests and Fryers, for their better support, to deceive the people; which Dr. *Stillingfleet*, in his Book of *Popish Counterfeit Miracles*, does excellently open: in which, and in all other Arts and Tricks, they have a special connivance, provided they keep the poor simple Sheep within the bounds of their Jurisdiction, and contribute to the continuance of their Secular Kingdom.

This is the *truth* of the Story; and these are the circumstances of the whole procedure, which remains now to be proved.

CAP. IV.

James Merlin's *Editions of the Councils, who lately published* Isidore Hispalensis *for a good Record, which is now detected, and proved to be a Forgery.*

James Merlin's pains was to publish *Isidore*, with some Collections and Additions of his own. He positively affirmeth him to be that Famous *Isidore* of *Hispalis*, a Saint, a Bishop, and a Father of

of the Church: though as *Blondel* and Dr. *Reynolds* accurately observe, S. *Isidore* of *Hispalis* was dead 40, 50, 60 years, before some things came to pass that are mentioned in that Book of the Councils.

Blondel in a Book of his, called *Pseudo-Isidorus*, or *Turrianus Vapulans*, *Cap.* 2. observes, how the lowest that write of *Isidores* death, fix it on the year 647. as *Vasæus* in his Chronicle: Others on the year 643. as *Rodericus Toletanus Hist. lib.* 2. *cap.* 18. Or on the year 635. as *the proper Office of the Saints of* Spain: or on the year 636. when *Sinthalus* entered his Kingdom, as *Redemptus Diaconus*, an eye-witness, *De Obitu* Isidori.

Brauleo Bishop of *Cæsar-Augustana*, *Lucas Tudensis*, *Baronius* the great Annalist, *Mariana*, *Grialus*, and others, agree with the last; which is eleven years sooner than *Vasæus*. So that the general prevailing Opinion is, that *Isidore* of *Hispalis* died in the year 636. However, that we may deal most fairly with them, we will allow them all they can desire, and calculate our affair by the last Account, which is most for their advantage.

Admit *Vasæus* in the right, that *Isidore* lived till the year 647. yet the Book

which is Fathered upon him, can be none of his; for it mentions things which came to pass long after.

It is observed by *Blondel*, that *Honoratus*, who succeeded *Isidore* in the See of *Hispalis*, is found in the sixth Council of *Toledo*; whereas this pretended *Isidore* makes mention of the eleventh Council in the same place. He talks of the sixth *Oecumenical Council*, in the year 681. no less than 46 years after his own death, by the lowest account. He writes of *Boniface* of *Mentz*, slain as *Baronius* observes, in the year 755. which was threescore and sixteen years after *Isidores* death: Yet *Possevin*, upon the word *Isidorus Hisp.* and *Hart* in his Conference with *Reynolds*, contend the Author of this Book to be the true *Isidore*, *Bishop of Hispalis*, as *Merlin* who first published *Isidore* in print, and others did before them.

Among his Witnesses produced against this Counterfeit, the first which *Blondel* useth, is the *Code of the Roman Church*; in which onely the Epistles of 13 Roman Bishops are contained, beginning with *Siricius*: Whereas there are in *Isidore* above 60. whereof five or six and thirty lived before *Siricius*, and were all unknown until the time of *Isidore*.

His

His next Testimony is that of the Bishops of *France*, about the year 865. who concluded, that *Isidore*'s Wares *then newly beginning to be sold, could not have the force of* Canons, *because they were not contained in the* Authentick Code, *or Book of Canons formerly known.*

He next citeth the Council of *Aquisgranum*, *An.* 816. the Bishops of *Paris*, *An.* 829. *Henricus Caltheisensis*, *Erasmus*, *Greg. Cassander*, *Anton. Contius*, the famous Lawyer, *Bellarmine* and *Baronius*, the Learned Cardinals.

The Testimony of *Baronius* being more largely cited than the residue, I thought it meet to search the Author, and there I found these following passages.

Writing upon the Contest between Pope *Nicholas* and the French Bishops concerning Appeals, he beginneth to shew how they complained, *that the Causes of Bishops, which ought to be tryed in Councils by their Fellow Bishops, were removed to the Apostolick Chair: And they questioned in their Letters, whether those Epistles of the more Ancient Bishops, which were not inserted into the Body of the Canons, but were written in the Collection of* Isidore Mercator, *were of equal Authority with the residue?* Baron. *An. Christ.* 865. *nu.* 4.

For the making of which Controversie the more plain, and to shew what they mean by the *Body of the Canons*, he tells us, *It is certain, that the more Ancient Collection of the Decretal Epistles of the Roman Bishops, and the Canons of divers Councils, acquired such a name, that the Volum was called,* The Book, *or* Code, *or* BODY of CANONS, *increased by the addition of other Councils, which were afterwards celebrated. But the more ancient and full collection of the Epistles of Roman Bishops, and Canons of Councils, was that of* Cresconius, *of which I have spoken before,* saith he: *Which being increased by the addition of many Canons and Epistles, went under the name of the Book, or* BODY of CANONS. *And whereas there were many other* Collections of Canons *compiled, that which is the richest of all, made by* Isidore *sirnamed* Mercator, *containing the Epistles of the Ancient Roman Bishops, beginning from* Clement, *was* Longè recentior, *far younger than they all; as* Hincmarus, *Archbishop of* Rhemes, *does testifie: Forasmuch as it was not brought out of* Spain *into* France, *before the times of* Charles the Great, *by* Riculphus *Archbishop of* Mentz: *For so he testifies in a Letter of his to* Hincmarus Laudunensis,

Ibid. nu. 5.

dunensis, *beginning*, Sicut de Libro, &c. *But he who first collected Canons out of the foresaid Epistles, published at first by* Isidore, *and inserted them into the books of the Kings of the* Franks, *was* Benedictus Levita, *as he testifieth of himself in his Preface before the fifth book of those Canons; who writ in the times of the Sons of* Ludovicus Pius *the Emperour*, Ludovicus Lotharius, *and* Charles, *as we shewed, where he saith, I have inserted these Canons*, &c. *to wit, those* WARES *of* Isidore Mercator, *which were brought, as thou hast heard of* Hincmarus, *into* France *out of* Spain *by* Riculphus. Nè quis calumniari possit, ab Ecclesiâ Romanâ aliquid hujusmodi commentum esse: *Lest any one should slander us, and say, the Church of* Rome *invented such a business as this.*

I think here is enough: He looks upon it as a *Commentum*, a meer *Fiction*, and is afraid lest any one should have the advantage of Fathering such a dreadful Bastard on the Church of *Rome*. He calls them *Isidore the Merchants Wares*; he does not refel the Bishops of *France*; he dares not affirm they were in the Ancient *Code* of Epistles and Councils; he acknowledgeth them *far younger* than the

BODY of CANONS, and subscribes to *Hincmarus* Archbishop of *Rhemes*, citing him who writ against *Isidore*, as a good and Authentick Author. He confesseth that they were never known in *France* till the times of *Charles the Great*, that is 700 years after they first began to be written; and that they were introduced into the books of the Kings of the *Franks* by *Benedictus Levita*, in the times of *Ludovicus Lotharius*, which was about the year 850. So that the Church was governed well enough without them, and about 800 years after our Saviours Birth they were first hatcht as meer *Innovations*. This is too large a *Chink* for an Enemy to open; but he proceedeth further.

Baron. *An.* 835. *nu.* 6. *That the same* Riculphus, *Bishop of* Mentz, *did live in the times of* Charles the Great, *many Monuments of that Age do make it certain; especially the Testament of the same* Charles the Great, *to which this* Riculphus *is found to have subscribed among divers others. We find that he was President also in a Council at* Mentz, *held in the year of our Redemption* 813. &c. *Since therefore the French Regions, which are neareſt to* Spain, *knew not the* Collection of Isidore *before the times of* Riculphus,

Riculphus, *much less* Italy, *it is a conjecture, that this* Isidore *did live and write not long before; and so it was first published by* Riculphus, *who brought it thither; then by* Benedictus, *who put it into the Capitular books; and lastly, by* Hincmarus Junior, *Bishop of* Laon, *the last Collector unto this our Age: which* Hincmarus *of* Rhemes, *a man of a keener smell, reprehendeth in many things, defaming that collection of* Isidore *which the other used, for which cause he was accused. For* Frodoardus, *in his History of* Rhemes, *Cap. 16. near the end, saith of him, that being accused because he had condemned the Decretal Epistles of the* Roman Bishops, *he professed and protested otherwise, that he admitted, held, and approved them with the greatest honour. Upon this occasion, to wit, it appears, he was branded with a mark, because he had signified himself not to have approved that Collection of* Isidore *in all things.*

Baronius you see, who is one of the greatest Friends to the See of *Rome*, endeavours to remove the matter of *Isidore* as far as he can from the *Roman Chair*, being sore afraid, lest the guilt of so many *Forgeries* should too apparently be charged upon her: For which cause he

will not have the book so much as *known* in *Italy*, nay not in *France*, which is nearer unto *Spain*, for 800 years time, but that it came out of *Spain* first, being brought by *Riculphus*. Perhaps *Riculphus* was never there. He doth not tell us that he went into *Spain*, for ought I can find, nor upon what occasion, nor in what City, nor of whom he received *Isidore*: which putteth me in mind of *Cacus* his device, who being a strong Thief, and robbing *Hercules* of his Oxen, drew them all backward by the Tail into his Den, that the print of their heels being found backwards, they might not be tracked, but seem to be gone another way.

But he fails in his design: for as it is strange, that *Italy* should not know the Decretal Epistles of its *own* Popes for 800 years, till *Riculphus* brought them out of *Spain*; so is it more strange, that being such *Forgeries* as he would have them, *Hincmarus* Archbishop of *Rhemes* should be accused for condemning them, and ratled up, and branded in such a manner, and compelled to recant by so powerful an Enemy; for it seems he had no way to save himself, but by *renouncing* his Opinion. The jealousie of the *Roman Church*, and its tenderness over *Isi-*

dore,

dore, appeareth moſt exceeding great in the *hard dealing* which *Hincmarus* met with, who though he did recant, was ſtill *noted with infamy*; as if to ſpeak againſt *Iſidore*, were a Crime not to be waſhed off by the *Tears* of Repentance in the Church of *Rome*. Perhaps the poor Biſhop was an Hypocrite in that forced Confeſſion, and for this was branded, becauſe he confeſſed a *lye*, as men upon the Rack are wont to do, for his own deliverance: for that he knew ſtill that *Iſidore* was a Counterfeit, and muſt therefore be reputed a rotten Member of the Church of *Rome*. This *Baronius* obſerves, while he aſcribeth *Hincmarus* his reprehending *Iſidore*'s Collection, to his *keener ſcent*; whereby he was able, more readily than others, to *ſmell* a *Rat*, and diſcover the *Cheat*.

Baronius proceedeth further in condemning the *collection of Iſidore*, thus; *But* Nicholas *the Pope ſeemed to abſtain from it on purpoſe: for though he was often ingaged in theſe Controverſies, concerning Appeals to the Apoſtolick Chair, and there were in it many, and thoſe moſt powerful, Teſtimonies of moſt holy Popes, and they Martyrs too, whoſe Authority might be of higheſt force in the Church; yet he wholly* An 865. num. 7.

wholly abſtained from them (which that he knew to be doubtful at leaſt, is not to be doubted) uſing only thoſe, concerning which there was never any doubt in the Church of God; becauſe the Church did not want thoſe adventitious, and late invented Evidences, becauſe it might receive them abundantly from other places: but Benedictus Levita *himſelf alſo, though (as you have heard from* Hincmarus, *and as he himſelf teſtifies in the Preface before his books) he took many things out of that ſame Collection of* Iſidore; *yet being conſcious in himſelf, that the Authority of thoſe Epiſtles was not ſo ſure, but that it nodded exceedingly, he never cited any Author of them, as he did in the other Epiſtles of the Roman Biſhops,* Innocent, Leo, Gelaſius, Symmachus, *and* Gregory; *naming the Authors of thoſe, whoſe Faith was clear and certain. But further yet, with great caution, becauſe he knew the Evidences taken from them not to be ſo firm, he took care, as he teſtifies in the end, to have them confirmed by the Apoſtolick Authority.*

Is not here a merry paſſage? *Benedictus Levita* knew the Decretal Epiſtles to be *falſe*, and therefore he got them to be *made true* by the Popes Authority; at leaſt to be *confirmed* as *true*, whereas they were

were *doubtful* before. It is the manner of Privy Councils sometimes, to get others to propose the matters, which they themselves design to be done; that the business springing from the request of others, might appear more *graceful* in the eye of the people. We may justly enquire, whether *Benedictus Levita* were not *ordered* what to Petition, by private instructions from his Holiness, before he made his motion to the Chair: for it had otherwise been an *extravagant impudence* to have assaulted the Chair with such a request as that is, of craving a Confirmation of new-found Records, so feeble and suspected. Whatever the *Intrigue* was, the *event* is clear, *Benedictus Levita* got them *confirmed*, and so they were adopted for his Holiness Children, though Pope *Nicholas* was shy a little out of shame and modesty, and blushed to acknowledge his poor Kindred.

It is further observable, that these counterfeit *Epistles* were first brought in into the Records of the *Franks*, without naming their Authors: and that a little after their *quiet* publication, some Favourite of the Chair grew more bold, and added their *names* unto them; this of *Clement*, that of *Anacletus*, &c. And that the work

work was thus perfected by degrees, *Baronius* shews us in the following passage.

Ibid nn. 7. *But he who first published the Decrees extracted out of those Epistles, with the Title of the* Roman Bishops, *in whose names they are recorded, was that* Hincmarus *we mentioned, the Bishop of* Laon, *as appears by an Epistle or book written against him by* Hincmarus *of* Rhemes; *who receiving that work of the Bishop of* Laon, *read it not without indignation, and in very many things reproved it. But others have followed the Bishop of* Laon, *as* Burchardus, *who writ in the following Age, and others after him, who prefixed the names of the very* Roman Bishops *before all the* Chapters, *which* Gratian *also did the last of all.*

But that those Epistles are rendered suspitious, by many things which we have said in the second Tome of our Annals, while we mentioned each in particular, is sufficiently demonstrated: Where we shewed withal, that the holy Roman Church *did not need them, so as (if they should be detected of falsity) to be bereaved of its Rights and Priviledges, since (though she wanteth them) she is abundantly strengthened and confirmed by the Legitimate and Genuine Decretal Epistles of other*

Popes.

Popes. But that the Chapters *taken out of them by* Benedictus Levita, *were at first approved, as agreeable to the* Canons (*as himself testifies*) *by the Authority of the* Roman Bishops, (*which was done also by the latter Collectors*) *it happened rather by long use, than for any strength or firmness in themselves.*

Thus *Baronius* in his *Annals, An.* 865. *nu.* 5, 6, 7, 8. all together.

In Notis Martyrol. ad 4. *April.* he saith, Vasæus *is convicted to have erred, who thought this* Isidore Pacensis *that* Isidore *who collected the Epistles of the* Roman Bishops, *and the* Councils, *&c.* Hincmarus Laudunensis *also, and* Trithemius, *and others err, who ascribe that collection to* Isidore *of* Hispalis: *That Opinion is refelled; first, because* Brauleus *and* Ildephonsus, *who lived in those times, drawing up a Catalogue of his Writings, make not the least mention of that work. But further, all doubt is taken away concerning this matter, while the Author of that work, speaking there concerning the manner of holding a* Council, *recites the words of the first* Canon *of the eleventh Council of* Toledo, *and mentions* Agatho *the Pope in his Preface, since* Isidore *of* Hispalis *departed this life, long before the*

times

times of that Council, *and Pope* Agatho.

Had we time, we might make many curious reflexions upon these passages of *Baronius*: He afterwards talks of another *Isidore*, called sometimes *Mercator*, and sometimes *Peccator*; but of what Parents, what Calling, what City, or what Country he was, he mentioneth nothing. So that this *Child*, among all those *Isidores* and *Fathers* that are found out for it, must rest at last in one that is *unknown*.

All that can be gathered from this whole discourse of *Baronius*, is this, That a new Book of Councils, richly fraught with Evidences for the *Roman Church* and *Religion*, came abroad under the name of *Isidore*, containing Decrees and Decretal Epistles that were never before heard of in the world: that this Book was *falsly* Fathered upon *Isidore* of *Hispalis*; and that all those ancient Epistles of the Roman Bishops, from S. *Peter* down to *Siricius*, are justly suspected: Nay, he confesses them to be *infirm*, *adventitious*, and *lately invented*, or *newly found*, and to *nod exceedingly*: He opposeth them to those Records which are *Legitimate* and *Genuine*, though they are of late magnified, and followed by all the

the Collectors of the Decrees and Councils, being, though waved by some, cited and *approved* by other Popes, as well as Doctors, Jesuites, Cardinals, &c.

This is the last and best Story that can be made on the behalf of that *Book*, the Counterfeits in which, as we observed before, were, because they extol and magnifie the Popes Chair, received for good and Authentick *Laws* in the Church of *Rome*: For *Baronius* died not long since, about the year 1607. in this last Century; and when he had seen the truth of those Arguments that are urged against the Forgeries, endeavours so to handle this matter in his History, as to clear the Church of *Rome* from the imputation.

Bellarmine, that saw not into this Mystery so clearly, takes another course; which when we have intimated one or two Marginal Notes in *Baronius*, we shall declare. *Baronius* deals more fairly with us than *Binius*; for the one in his Marginal Notes contradicteth his Text, sometimes to delude the Reader: but *Baronius* fairly notes in the Margin, Isidori *collectio vulgata in Galliis.* Isidori *collectio ab Antiquis non adeo probata.* Isidori *collectio ut minùs sincera notata*,

notata, &c. Soft words for a Treatise rejected, but strong Indications of a Desperate Cause. *The Ancients approved not the collection of* Isidore. *It was not so sincere as it ought*, &c.

Bellarm. *de Rom. Pont. lib. 2, cap. 14.*

Cardinal *Bellarmine*, to prove the Popes Supremacy, draweth one Argument from the Popes themselves; whose Testimonies he casteth into three Classes. *The first*, saith he, *contains the Epistles of Popes that sate from* S. Peter *to the year* 300. *in which* Calvin *and the* Magdenburgenses *confess the Primacy to be plainly asserted; and that those Bishops were holy men, and true Bishops; but they say the Epistles are forged and new, and falsly Fathered on those Bishops.* In this Class he affirmeth, *These Holy Fathers do clearly assert the Primacy*; Clemens *in his first Epistle*, Anacletus *in his third*, Evaristus *Epist.* 1. Pius *Epist.* 1, *and* 2. Anicetus *Epist.* 1. Victor *Epist.* 1. Zephirinus *Epist.* 1. Calixtus *Epist.* 1. Lucius *Epist.* 1. Marcellus *in Epist.* 1. Eusebius *Epist.* 3. Melchiades *Epist.* 1. Marcus *Epist.* 1.

After this he saith, *Quamvis aliquos Errores, &c. Though I cannot deny, but that some Errours are crept into them, and dare not affirm that they are indubitable, yet I doubt not at all, but that they are very Ancient.*

Ancient. As if an old Deed being called into question, and the matter of Fact made certain, that it was a real Forgery; he that holds his possession by it, should say, It has been *interlined* indeed, and *corrupted* in many places, but 'tis very *old.* Let us see however what his reason is for the Antiquity of it: He is rough with his Opponents, and telleth us, *The* Magdeburgenses *do lye, when they say* Cent. 2. Cap. 7. *near the end, that no Author worthy of credit ever cited these Epistles before* Charles the Great: *For* Isidore, *who is* 200 *years older than* Charles the Great, *in the Proem of his collection of the Holy Canons,* saith, *that by the advice of* 80 *Bishops, he collected* Canons *out of the Epistles of* Clement, Anacletus, *&c.*

Isidore did indeed begin to flourish near to the year 610. So that *Bellarmine* takes him right for the same *Isidore* Bishop of *Hispalis.* But had he well examined the matter, he would have forborn to give the Lye to men more in the right than himself, confiding in the *rotten* Antiquity of this Counterfeit *Isidore.* For *Isidores Preface* is a Counterfeit too, made on purpose to countenance the Forgeries; not 200 years older than *Charles*

the Great, things after the Death of *Isidore*, its pretended Author, being mentioned in the same.

Confer. Cap 8. *Divis.* 3.

Dr *Reynolds* in his Conference with *Hart*, having smartly checked him for his *fourscore Bishops* out of one *Isidore*, asked him, *About what year of Christ* Isidore *did die? How doth* Genebrard *write?* (because *Genebrard* was *Hart*'s most admired Author.) He answereth, *About the year* 637. as he proveth out of *Vasæus*. Asking him, *When the General Council of* Constantinople, *under* Agatho, *was kept?* He answereth, *In the year* 681. *or* 682. *or thereabout. Then* Isidore *was dead above* 40 *years*, saith Reynolds, *before that General Council. He was*, saith Hart, *but what of that? Of that it doth follow, that the Preface written in* Isidores *name, and set before the Councils, to purchase credit to those Epistles, is a counterfeit, and not* Isidore's: *For in that Preface there is mention made of the General Council of* Constantinople, *held against Bishop* Macarius *and* Stephanus, *in the time of Pope* Agatho, *and the Emperour* Constantine: *which seeing it was held above* 40 *years after* Isidore *was dead, by* Genebrard's *own confession, by his own confession* Isidore *could not tell the fourscore Bishops of it. And*

so

so the 80 *Bishops which* Turrian *hath found out in one* Isidore, *are dissolved all into one Counterfeit, abusing both the name of* Isidore, *and fourscore Bishops. Hart* was unable to answer him, and fled from the Point.

Harding, in his Book against Bishop *Jewel*, citeth these Forgeries frequently and briskly: Upon the failure of which, though *Baronius* pretends an abundant number of other *Evidences*; yet in the loss of 30 or 40 *Primitive* Bishops and Martyrs, that were so long time, for the first 300 years after Christ together, thought to speak for the Supremacy of the Church of *Rome*, one of the faireſt Feathers in the Popes Crown is plucked away; and the younger Evidences, in which *Baronius* trusts, being none but the Malepert and Arrogant Testimonies of *Junior Popes*, in their own Causes, will make but a slight impression in the minds of men, that have found themselves deluded with more ancient pretences, of the grave and unspotted Authorities of Holy Men, that Sacrificed themselves for the Glory of God, and the good of the World, and sealed their Testimony with their lateſt blood: which the latter Bishops of *Rome* have been more Secular

and Pompous, than to be doing like their Predeceſſors.

CAP. V.

Divers Forgeries contained in Iſidore's *Collection, mentioned in particular.*

Iſidore, as he now ſtandeth ſet forth by *Merlin*, has 50 *Canons of the Apoſtles* for pure and good Records; many Decretal Epiſtles, made, as he pretends, by the firſt Martyrs and Biſhops of *Rome*; very long, and full of Popery.

He has two Epiſtles of S. *Clement* written to S. *James* Biſhop of *Jeruſalem*, that was dead before S. *Clement* came to the Chair: one to the Brethren dwelling with S. *James*, and two others in his name.

He has four Epiſtles in the name of *Anacletus*, who lived in the time of *Trajan*, and ſate in the Roman Chair, *An.* 104. In the laſt of which the Counterfeit *Anacletus* feigneth, 'That all the 'Primacies and Archbiſhopricks in the 'World were divided and ſetled by 'S. *Peter*, and S. *Clement*; that the Church 'of *Rome* is the Head and Hinge of all 'the

'the Churches; and that all the Patriar-
'chal Sees were made such by vertue of
'S. *Peter*: *Antioch*, because he sate there,
'before he came to *Rome*; *Alexandria*,
'because S. *Mark* came to sit there from
'S. *Peter*: but *Rome* especially the first
'See, because it is sanctified by the death
'of S. *Peter*, and S. *Paul*. As if our Savi-
ours Death were nothing able to sanctifie *Jerusalem*, as S. *Peter*'s death was to sanctifie *Rome*: though besides the Death of Christ, *Jerusalem* hath this advantage, that it is the *first Church*, and the *Mother of us all*.

That you may a little discern the dealings of the Papists, note here, that *Anacletus* his first and second Epistles are cited by *Bellarmine* for good Records, in the very same book where he confesseth them to be Counterfeits: For though in one *little* passage they be confessed for the present satisfaction of a stiff *Opponent*; yet where men are minded to be corrupt, they may serve the turn in an hundred other places, by a *Pious Fraud*; and the Confession being over-skipped, they may still seem Authentick, especially if the place happen to be unseen where the Confession was made, as it often cometh to pass in voluminous writings.

Bellarm. *de Rom Pont. lib.* 1. *cap.* 23.

Isidore has besides these, 2 counterfeit Epistles of *Evaristus*, 3 of *Alexander*, 2 of *Sixtus*, 1 of *Telesphorus*, 2 of *Higinus*, 2 of *Pius*, 1 of *Anitius*, 2 of *Soter*, 1 of *Eleutherius*, 2 of *Victor*, 2 of *Zephirinus*, 2 of *Calixtus*, 1 of *Urbanus*, 2 of *Pontianus*, 1 of *Anterus*, 3 of *Fabian*, 2 of *Cornelius*, 1 of *Lucius*, 2 of *Stephen*, 2 of *Sixtus*, 2 of *Dionysius*, 3 of *Felix*, 2 of *Eutychianus*, 1 of *Gaius*, 2 of *Marcellinus*, 2 of *Marcellus*, 3 of *Eusebius*, 1 of *Melchiades*. All laid down without the least note of any *Fraud*: though the later Compilers of the Councils, having their eyes opened by the Century-Writers of *Magdenburge*, the care of other Protestants, begin to acknowledge several of them to be Forgeries.

These *Epistles* have one common blast upon them; they were first seen in a *counterfeit book*, and never known to the World, till many hundred years after their *pretended* Authors were set in their Graves. They cannot *all* be confuted at once; the Reader therefore must have patience, till we meet with them in their places. In the mean time see what Bishop *Jewel* saith concerning them, a man never answered by any, especially as to these points, wherein he charg th them with

with Forgery. 'Gratian sheweth, that 'the Decretal Epistles have been doubted of among the Learned. Dr. *Smith* 'declared openly at *Paul's-Cross*, that 'they cannot possibly be theirs whose 'names they bear: And to utter some 'reasons shortly for proof thereof, these 'Decretal Epistles manifestly deprave 'and abuse the Scriptures, as it may soon 'appear to the Godly Reader upon sight. 'They maintain nothing so much, as the 'State and Kingdom of the Pope; and 'yet there was no such State erected in 'many hundred years after the Apostles 'time. They publish a multitude of vain 'and Superstitious Ceremonies, and o-'ther like Fantasies, far unlike the Apo-'stles Doctrine. They proclaim such 'things as Mr. *Harding* knoweth to be 'open and known Lies. *Anacletus*, that 'was next after *Peter*, willeth and strait-'ly commandeth, that all Bishops, once 'in the year, do visit the Entry of S. *Pe-'ter*'s Church in *Rome*, which they call '*Limina Petri*; yet was there then no 'Church as yet built there in the name of 'Peter. Pope *Antherus* maketh mention 'of *Eusebius Alexandrinus*, and *Felix*, 'which lived a long time after him. *Fa-'bianus* writeth of the coming of *Nova-*

Dist. 19. De *Epistolis.*

Dist. 67. *Juxta Sanctorum.*

'tus into *Italy*; yet 'tis clear by S. *Cy-*
'*prian*, and *Eusebius*, that *Novatus* came
'first into *Italy* in the time of *Cornelius*,
'who was (next) after *Fabianus*. One
'*Petrus Crab*, the Compiler of the Coun-
'cils, complaineth much, that the exam-
'ples from whence he took them, were
'wonderfully corrupted, and not one of
'them agreeing with another. *Gratian*
'himself, upon good advice, is driven to
'say, that all such Epistles ought to have
'place, rather in debating matter of Ju-
'stice in the Consistory, than in deter-
'mining and weighing the truth of the
'Scriptures. Besides this, neither S. *Hie-*
'*rom*, nor *Gennadius*, nor *Damasus*, nor
'any other Old Father, ever alledged
'these Epistles, or made any account of
'them; nor the Bishops of *Rome* them-
'selves at the first, no not when such Evi-
'dences might have stood them in best
'stead, in their ambitious contention for
'Superiority over the Bishops of *Africa*:
'The Contents of them are such, as a
'very Child of any judgment may soon
'be able to descry them. Here he na-
meth St. *Clement*'s writing to St. *James*
when he was dead, *Marcellus* charging
the Emperour *Maxentius*, an Infidel and
a Tyrant, with the Authority of *Clement*;

with

with several things of this kind. In his *Reply to* Harding's *Answer*, *Artic.* 1. and 4. But I proceed with *Isidore*, or rather *Merlin*, that first printed him.

He has, besides all these Epistles, certain counterfeit Decrees of *Sylvester*, Bishop of *Rome*, in the time of *Constantine* the Great, and the *Epilogus brevis Romani Concilii post Nicænum celebrati*; which *Hincmarus*, Archbishop of *Rhemes*, is reported particularly to have excepted against, as absurd, because it ordaineth, 1. *That no Lay-man ought to accuse a Clergy-man.* 2. *That no Inferiour Priest may accuse his Superiour.* 3. *That a Prelate may not be condemned without* 72 *Witnesses*, *a Cardinal Priest not without* 43, *a Cardinal Deacon of the City of* Rome *not without* 27, *a Sub-Deacon*, *an Acolythite*, *a Reader*, *a Door-keeper*, *not without* 7 *Witnesses.* It is further provided, that every one of these Witnesses must be *without any spot of infamy*: no Lay-man at all, nor any inferiour Clergy-man. So that upon the matter a safe Indemnity is prepared for all kind of Priests, especially the great ones, to swim in any Excess as himself listeth, provided he be not guilty of the Protestants faults; that is to say, that he doth not touch the Popes Crown, or the Monks Belly. This

This *Decree* is most solemnly put among the Councils by *Isidore*, and *Merlin*, by *Peter Crabbe*, *Surius*, *Binius*, *Labbe*, and *Cossartius*, and the *Collectio Regia*; and as solemnly put among the Popes Laws, by *Ivo* an ancient Bishop, a great Civilian, and one of the Eldest Digesters of the Canon Law, before *Gratian*

This brief *Epilogue* set *before* the Council, giveth you to wit, that there were
An. 320. Cardinals in *Rome* in the time of *Constantine*, the first Christian Emperour. But if you please to examine Antiquities, you will hardly find Cardinals so ancient.

Isidore in his Preface directed to one, whom he calls his *Fellow-servant and Father of the Faith*, mentioneth 70 Canons of the *Nicene* Council, somewhat too affectedly: 'You 80 Bishops, *saith he*, who 'have compelled me to begin and perfect 'this work, ought to know, and so 'ought all other Priests of the Lord, that 'we have found more than those 20 Ca'nons of the *Nicene* Council, that are 'with us: And we read in the Decrees of '*Julius* the Pope, that there ought to be '70 Chapters of that Synod. Yet when he cometh to the Council it self, he forgets himself so far, as to lay down but 20; the 50 forged Canons receiving a fair

fair Countenance only, by that Preface or Epistle, set for *shew* before the work.

He has an Epistle of *Athanasius*, and the Bishops of *Egypt*, to Pope *Mark*; wherein they tell him, that there were 70 Canons of the *Nicene* Council, and desire him to send them into *Egypt* from *Rome*, since all their own were burnt at *Alexandria* by the Arrians. *Mark* was dead 9 years before the Burning happened; howbeit, he sent them a Gracious Answer, with the 70 Canons. The first of these was seriously cited to me by a Learned Son of that Church, to prove the Bishop of *Rome* was called Pope (to wit, by *Athanasius*, and all the Bishops of *Egypt*) within the first 400 years: But some of their latest Authors begin to blush at it, as *Binius* and *Baronius* do in particular.

Bin. *Tom. 1. in vitâ* Marc.

Next to these he has three Epistles of *Julius* the Pope, as very Counterfeits as the former, yet generally cited by the Pseudo-Catholicks, as good Records.

After these, *an Epistle of* Athanasius, *and the Bishops of* Egypt *to* Liberius; the oppression of the Church by the *Arrians* being the pretended Theme, but its real design is to magnifie the Popes Chair.

Liberius *his Answer. Ejusdem farinæ.*

A lofty Brag like the reſidue.

An Epiſtle of the Biſhops of Egypt *to Pope* Felix, *concerning the cruel Perſecutions of the Arrians*: An humble Addreſs, and very Supplicatory. Though *Felix* was an *Arrian* himſelf, and an Uſurper of the Chair, thruſt in by an *Arrian* Emperour, while *Liberius* the true owner of it was baniſhed for the Faith; yet the ſtile of the Epiſtle runneth thus, *Domino beatiſſimo*, &c. *To our moſt bleſſed and moſt honourable Lord, the Holy Father* Fælix, *Pope of the Apoſtolical City*, Athanaſius, *and all the Biſhops of* Egypt, Thebais *and* Lybia, *by the Grace of God aſſembled in the Holy Council of* Alexandria. A ſtile too too lofty for thoſe purer times of humble ſimplicity: The uſual Compellations of thoſe days (as may be ſeen by S. *Cyprian*'s Letters to the Biſhops of *Rome*, and ſome other good Records) being far more *ſhort* and *familiar*; ſuch as *Julio Urbis Romæ Epiſcopo*, or, *Stephano fratri*, or, *Cornelio Collegæ & Coepiſcopo*; that is, *to* Julius *Biſhop of the City of* Rome, or *to* Stephen *my Brother*, or *to* Cornelius *my Aſſociate and Fellow-biſhop*: Nor can we find any other, in undoubted inſtruments, for the firſt 300 or 400 years: But for an *Uſurper* to be called

Moſt

Most blessed and honourable Lord, an *Heretick*, *Holy Father and Pope of the Apostolical City*; and that by a man who had rather die than be guilty of such a Flattery, was little suitable to the Spirit of *Athanasius*, that Great and Couragious Champion of the Church, being (as God would have it) one, that of all others was the most mortal hater of the *Arrians*.

Isidore and *Merlin* dote so exceedingly, as to make this Usurper a *Pope*, and to record his Decrees as *lawful Canons*.

After a little time *Liberius* was restored, but on very base and dishonourable terms, as *Bellarmine* himself testifieth out of S. *Hierom*, and *Athanasius*. He fainted in his Persecution, and was restored by an Arrian Emperour, *upon his Subscription to the Heretical Pravity*. After this he writeth more Decretals; and the Title of his Epistle is in *Isidore* thus, *Epistola* Liberii *Papæ*, *ut nullus pro Persecutionibus dum durare potestatem suam relinquat Ecclesiam*. It is Nonsense, and false Latine: but *Binius* about a thousand and three hundred years after *Liberius* his death, mendeth it thus; *Epistola* XII. Liberii *Papæ*, *ad omnes generaliter Episcopos*, *ut nullus pro persecutionibus dum durare potest suam relinquat Ecclesiam*: That

Bell. *de Rom. Pont. lib.* 4. *cap.* 9 Baron. *An. Christ.* 357. Liberii 6. *nu.* 32, 33.

Bin. *in vit.* Liberii.

no

no man ſhould forſake his Church, for perſecution ſake, while he was able to bear it. By the Title it ſhould be a compaſſionate Letter: For if any one be wearied with perſecution, as *Liberius* was, by a tacit intimation, it ſeemeth to permit him to renounce the Faith, as *Liberius* did: for *Bellarmine* and *Platina* conſent to this, that he ſubſcribed to the Arrian Creed; only the one ſaith, he did it in the external act, *through fear*; and the other *Sentiens*, that he thought, or *conſented with them in all.* Platin. *in vit.* Liberii.

Bellarm. *ut ſupra*

Damaſus *his Epiſtle to* Paulinus *Biſhop of* Antioch *follows.* I fear an Impoſture: *Iſidore* and *Merlin* were not aware there was no ſuch man: Their Followers are fain to mend it thus; Paulinus *Biſhop of Theſſalonica.* As *Binius*, *Labbe*, &c. *In vitâ Damaſi.*

Next the Epiſtle of *Damaſus* to *Hierom*, and *Hierom*'s Anſwer, both confeſſed to be a Forgery, there is *an Epiſtle of* Stephen *the Archbiſhop, and of three Councils in* Africa, *to* Damaſus *the Pope, concerning the priviledge of the Roman Chair.* Doubtleſs the Biſhops in *Africa* were very zealous for the *priviledge of the Roman Chair*, ever ſince the Oppreſſion, and Cheat of *Zozimus.* The Title is ſomewhat

Bin. *Not. in 1 piſt.* 3. Damaſi. *& in Epiſt.* Hieron. *ad* Damaſ.

what ſuſpitious: *Beatiſſimo Domino, & Apoſtolico Culmini ſublato, &c.* Stephanus *Archiepiſcopus Concilii* Mauritanii, *&c.* In Engliſh thus; *To our moſt bleſſed Lord, and the Apoſtolical Top highly lifted up, the Holy Father of Fathers, and the Supreme Biſhop over all Prelates*, Stephen *Archbiſhop of the Council of* Mauritania, *and all the Biſhops of the three Councils in the Province of* Africa. Many men have ſtiled themſelves Archbiſhops of *Provinces*, but no man (as I remember) *Archbiſhop of a Council.* There may be Archbiſhops in a Council, but not an Archbiſhop of the Council. *Three Councils at once in the ſame Province* were never heard of: One and the ſame *Letter ſent from three Councils* is a ſtrange thing: So is a Letter ſent in the name of one Archbiſhop, as *Preſident of three Councils* at a time.

After this we have 6 Epiſtles of *Siricius*, 2 of *Anaſtaſius*, 19 of *Innocent*, 2 of *Zozimus*, 3 of *Boniface*, with ſeveral Anſwers: Among which there is inſerted a *Conſtitution of* Honorius *the Emperour* ſent to *Boniface*, *That if there were two Biſhops of* Rome *made any more, they ſhould be both driven out of the City*: Which ſhews how ſubject the Roman Chair is to Schiſmes, and the Power that did

did of old belong to the Emperour.

There are other Epistles of *Celestine*, *Sixtus*, *Leo*, *Hilarius Simplicius Felix*, *Gelasius*, *Anastasius*, *Symmachus*, *Hormisda*, *&c.* the most of which do much exceed our compass of the first 400 years, and are too late for our Cognizance: For since the Forgery of *Zozimus*, much credit is not to be given to the Roman Bishops: Not as if one mans fault had blasted them all; but he leads up the Van of Forgers, and they have all persisted in his Guilt, no one of them making acknowledgment or restitution, and almost all of them guilty of the like, either by doing, or suffering.

Among the rest there is an Instrument, which the Collector calleth, *Sacra* Justini *Imperatoris ad* Hormisdam *Papam*: The Sacred Writing of the Emperour *Justinus* to *Hormisda* Pope. But the word POPE is not in the superscription: The Letter it self is, *To the most Holy and blessed Archbishop and Patriarch of the Venerable City of* Rome, Hormisda. Archbishop and Patriarch we allow him; but not that *Typhus* wherewith the Fathers in the sixth Council of *Carthage* charge *Zozimus*, that *blasphemous Title* which *John* assumed at *Constantinople*, and S. *Gregory*

gory ſo declaimed againſt at *Rome*.

This Letter of *Juſtin* the Emperour was written more than 500 years after our Saviours Birth, yet I never ſaw true Record, in all that time, give a Title ſo high to the Biſhop of *Rome*. But *Juſtin* was a man of low Deſcent, a Swineherd at firſt, a Carpenter afterwards, then a Souldier of Fortune, and at laſt an Emperour: He was the more ſolicitous therefore to complement ſo Mighty a Biſhop with accurate expreſſion.

Note well. *Iſidore* has ſuppreſſed all the Canons of the ſixth Council of *Carthage*, as too bitter and ſharp for the Popes Conſtitution. And ſo has *Merlin*, though very fooliſhly: for in the beginning of the Book he hath a Preliminary Tract, called, *An Annotation of Synods, the Acts whereof are contained in this book.* In which he giveth us this account: in the *Aquitan* Council, 18 Fathers made 24 Canons: in that of *Neocæſarea*, 16 Fathers made 14 Canons: in that of *Gangra*, 16 Fathers made 21 Canons: in that of *Sardica*, 60 Fathers made 21 Canons: in that of *Antioch*, 30 Fathers made 25 Canons: in that of *Laodicea*, 22 Fathers made 59 Canons: in the Council of *Carthage*, 217 Fathers made 33 Canons. I

had a long time coveted a ſight of theſe Canons, and finding them numbred in ſuch *an Annotation of Synods, the Acts whereof are contained in this book*, I was much comforted with hope of ſeeing them: But when I turned to the place, I found them not! Surely to ſlip out 33 Canons at a time, made by more Fathers than were in all the other Councils put together, is a luſty *Deleatur:* There was never *Deed* of more importance imbezelled in the World.

The *Nicene Council* had 318 Fathers, that made 20 Canons: for what ſecret cauſe therefore he skippeth over the account which he ought eſpecially to give of this, is worth the enquiry. He mentions it by the *by*, and ſhuffles it off without an account, (perhaps) becauſe he was loath to ſay, or unſay the ſtory of 70 Canons in the *Nicene* Council. However he dealeth fairly with us in this, that having noted *Aurelius* to have been Preſident in the ſixth Council of *Carthage*, he confeſſeth, *that S.* Auguſtine, *Biſhop of* Hippo, *is recorded to have been in that Council, in the Reign of* Honorius. *Ibid.*

Binius, and all the Popiſh Compilers I could ever meet with before, clipped off that Council in the midſt, without ſo much

much as signifying the *number* of its Canons. I was glad I had a sight of their number *here*, though I mist of themselves: and was confident, that however cruelly the Pope dealt with *Aurelius* Archbishop of *Carthage*, S. *Aug.* Bishop of *Hippo*, and other holy Fathers, in cutting out their Tongues, I should at last meet with them: And the Learned *Justellus* with much honesty and honour has made us satisfaction.

We acknowledge some *true* Records among these *Spurious* Abominations: but a little *poyson* spoileth the greatest Mess of the most wholesom Meat; much more doth a Bundle of Forgeries that overpoyseth the true Records in *size* and *number*.

The method which he useth in the *mixture* of the Records and Forgeries is remarkable: For beginning with the Counterfeit Epistles of *Clement*, *Anacletus*, *&c.* he first seasoneth the Readers spirit with Artificial *Charms*, and *prepossesseth* him with the high Authority of the Roman Patriarchs; and after he has given him those strong Spells and *Philtres*, composed of *Roman Drugs*, permits him boldly to see some true Antiquities, his eyes being dazled in the very *Entry*,

with Apparitions of Popes, and such other *Spectres.*

Left the *Tincture* should decay, he reserves some of the Forgeries till afterwards; that the *true Records* might be compassed in with an *Enchanted Circle*, and the last *Relish* of Antiquity go off as strong as the first, and be as successful as the *prepossession.* Thus he cometh down with Forgeries to *Melchiades*; and then he breaketh off the *Decretal Epistles*, to make room for the *Councils*, beginning with the *Nicene*, under pretence of its Excellency, and putting the Councils before it in time, after it in order, that he might get a fit occasion to introduce them here; so running down in a disorderly manner, from *Ancyra* to *Neocæsarea*, *Gangra*, *Sardica*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, *Chalcedon*, among the *Greeks*, and then up again to the *Latine Councils*, many of which preceded divers of the other; as the first, second, third, fourth, fifth, sixth Council of *Carthage*, all which were before the Council of *Constantinople*, *Ephesus*, and *Chalcedon:* From the seventh Council of *Carthage*, he runneth down to the thirteenth Council of *Toledo*, which happened long after *Melchiades*, *Silvester*, Pope *Mark Liberi-*

us,

us, Felix, &c. were dead: Then he cometh (in the second part of his Work) up again to *Sylvester*, and so downwards with more Decretals, that he might Husband his Forgeries well, and not glut us with them altogether. And remarkable it is also, that he doth not give us the least syllable of notice of any Fraud among them: Nay, even *Constantine's Donation* set in the Front before the *Nicene*, and in the midst between the first Order of Counterfeits and the Councils, passeth with him silently and gravely for a true and sacred Instrument, which is of all other the most impudent Imposture.

Let *Baronius* say what he will, it was impossible to *debauch* all Antiquity and Learning with so much *Labour* and *Art*, without some deep *Counsel* and *Design*. What use *Merlin* puts all these things to, and how much he was Approved in the Church of *Rome*, you shall see in the next Chapter, and how highly also he extolleth this Book of Forgeries.

How plainly he fathereth it upon S. *Isidore* Bishop of *Hispalis*, is manifest by the *Coronis* of the first Part, wherewith it endeth

Give thanks to industrious and learned men, studious Reader, that now thou hast

at

at hand the Acts of the Councils, *as well as of the* Popes; *which* Isidore *the Bishop of* Hispalis *collected into one Volume*, &c. What shall we believe? The *first* Edition of the Book it self, or *Baronius* his Testimony? Old *Merlin* fathers it upon *Isidore* before *Baronius* was born, and all the World was made to believe the Bishop of *Hispalis* was the Author of it; though now for shame, and for a shift, they fly to another *Author*. Now if *Isidore* were dead before the Booke was made, it must needs be a Cheat; *which*, as * *Merlin* saith, *honest* Francis Regnault, *the cunning Printer*, *ended at* Paris, *in the year of our Lord* 1535, which unusual form of *Concluding*, instead of allaying, increaseth the suspicion.

Ibid.
* *Clausulæ insuetæ suspicionem pariant.*

CAP. VI.

What use Merlin *makes of* Isidore, *and the Forgeries therein. How much he was approved in the Church of* Rome. *How some would have* Isidore *the* Bishop *to be a Merchant, others, a Sinner.*

HOw false and fraudulent soever the Collection of *Isidore* be, yet its Title is very Splendid, and its Authority Sacred in the Church of *Rome*.

JAMIE-

JAMES MERLIN'S
COLLECTION
OF THE
Four General Councils;

The NICENE, *the* CONSTANTINOPOLITAN, *the* EPHESINE, *and the* CHALCEDONIAN:

Which S. Gregory the Great *does Worship and Reverence as the Four Gospels.*

TOM. I.

Of 47 *Provincial Councils alſo; and the Decrees of* 69 POPES.

From the APOSTLES *and their* CANONS, to *ZACHARIAS.*

ISIDORE *being the Author.*

ALSO

The GOLDEN BULL *of CHARLES IV. Emperour, concerning the Election of the* KING *of the* ROMANS.

PARIS:

At Francis Regnault. 1635.

All we ſhall obſerve upon this Title, is this; If *Gregory the Great* did Worſhip

and Reverence the *Four General Councils* as the *Four Goſpels*, they were the more to blame that added 50 Canons to one of them; and they much more, that ſtain them all with the Neighbourhood, and Mixture of ſuch hateful Forgeries.

But who could ſuſpect that ſo much Fraud could be Uſhered in with ſo fair a Frontiſpiece? or ſo much Sordid Baſene's varniſhed over with ſo much Magnificence! I have heard of a Thief that robbed in his Coach, and a Biſhops *Pontificalibus*; of the *German Princeſs*, and of *Mahomet's Dove*: But I never heard of any thing like this, that a *Patriarch* ſhould trade with Apoſtles, Fathers, Emperours, Golden Bulls, Kings, and Councils; under the fair pretext of all theſe, to Cheat the World of its Religion and Glory.

His *Grandeur* is rendered the more remarkable, and his *Artifice* redoubted, by the Greatneſs of his *Retinue*: *Riculphus* Archbiſhop of *Mentz*, *Hincmarus Laudunenſis*, *Benedictus Levita*, the Famous *Iſidore*, and his fourſcore Biſhops, *Ivo Cartonenſis*, *Gratian*, *Merlin*, *Peter Crab*, *Laurentius Surius*, *Carranza*, *Nicolinus*, *Binius*, *Labbè*, *Coſſartius*, *the* COLLECTIO REGIA, *Staniſlaus Hoſius*, Cardinal

nal *Bellarmine*, *Franciſcus Turrianus*, &c. Men that bring along with them Emperours and Kings for Authority, as will appear in the Sequel: Men who think it lawful to Cheat in an *Holy Cauſe*, and to lye for the Churches Glory: Theſe augment the Splendour of his Train. Their Doctrine of *Pious Frauds* is not unknown: And if we may do evil that good may come, certainly no good, like the Exaltation of the *Roman Church*, can poſſibly be found, wherewith to juſtifie a little evil.

The *Jeſuites Morals* are well underſtood: Upon their Principles to do evil, is no evil, if good may enſue. Perjury it ſelf may be diſpenced with by the Authority of their Superiour. An illimited Blind Obedience is the *ſum* of their Profeſſion. To equivocate and lye for the Church, that is, for the advancement of their Order, and the Popes benefit, is ſo far from ſin, that to murder Heretical Kings is not more Meritorious.

It is a ſufficient Warrant, upon ſuch grounds, to *James Merlin* our preſent Author, that he was commanded to do what he did, by great and eminent Biſhops in the Church of *Rome*: as he ſheweth in his Epiſtle Dedicatory, *To the*

the most Reverend Fathers in Christ, and his most excellent Lords, Stephen *and* Francis, *&c.* the one of which was Bishop of *Paris*, and the other an Eminent Prelate, who ordered all his work by their care, and made it publick by their own Authority.

Conceiving nothing (saith he) *more profitable for the Commonwealth, I have not dissembled to bring the Decrees of the Sacred Councils and Orthodox Bishops, which partly the blessed* Isidore *sometime since digested into one, partly you, most Reverend Fathers, having confirmed them with your Leaden Seal, gave me to be published in one Volume: For every particular appeareth so copiously and Catholickly handled here, which is necessary for the convicting of the Errours of mortal men, or for the restoring of the* now almost ruined World, *that every man may readily find wherewith to kill Heretick and Heresies.*

The *Protestants* being grown so dangerous, that they had almost ruined the *Popish World*, by reforming the Church; nothing but this *Medusa's Head* of Snakes and Forgeries was able to affray them. The nakedness of the *Pontificians* being discovered, they had no Retreat from the Light of the Gospel, but to this Refuge

fuge of Lies: *Where every one may readily find*, ſaith Merlin, *wherewith to kill Hereticks and Hereſies, to depreſs the proud, to weary the voluptuous, to bring down the ambitious, to take the little Foxes that ſpoil the Vineyard of the Church.* By the proud and ambitious, he meaneth Kings and Patriarchs, that will not ſubmit to the Authority and Supremacy of the *Roman Church*; and by the *little Foxes*, ſuch men as the Martyrs in the *Reformed* Churches; the driving away of which was the deſign of the publication. That he meaneth *Kings* and *Patriarchs* in the former, you will ſee in the Concluſion.

And if any one ſhall hereafter endeavour to fray, and drive away theſe Monſters from the Commonwealth, what can be more excellent, ſaith he, *than the ſtones of* David, *which this* Jordan *ſhall moſt copiouſly afford? If any one would ſatisfie the deſires of the Hungry, what is more ſweet and abundant than the Treaſures which this Ship bringeth from the remoteſt Regions? but if he deſires the path and ſplendour of Truth, by which the clouds of Erreur (with their Authors) may beſt be diſpelled, and driven far away; what is more apparent than the Sentences of the Fathers,* Ib.

The Forgeries Fathered on the Holy Ghost.

Fathers, which they, by the Inspiration of the Holy Ghost, have brought together into this Heap? For here, as out of a Meadow full of all kind of Flowers, all things may be gathered with ease, that conduce to the profit of the Church, or the suppressing of Vices, or the extinguishing of Lusts. Here the most precious Pearl, if you dig a little, will strait be found, &c. *Here the Tyranny of Kings and Emperours, as it were with a Bit and Bridle, is restrained. Here the Luxury of Popes and Bishops is repressed: If Princes differ, here peace sincere is bid: If Prelates contend about the Primacy, here* THE ANGEL OF THE GREAT COUNCIL *discovers who is to be preferred above the residue,* &c.

Are not the *Roman Wares* set off with advantage here? How exceedingly are these *Medicines* for the Maladies of the Church boasted by these Holy *Mountebanks?* The stones of *David* that kill *Goliah*, the River that refresheth the City of God, the Food of Souls, the Ship, the very *Argonaut* of the Church, that comes home laden with *Treasures* from unknown Regions, are but mean expressions; the Inspirations of the Holy Ghost, the Pearl of Price, *Angelus ille Magni Concilii*, the Angel of the Covenant

nant are hid here; and all (if we believe this dreadful Blasphemer) declare for the Pope against all the World. Here is a Bit and Bridle for Kings and Emperours, a Rule for Patriarchs, and what not?

The *Councils*, and true Records, we Reverence with all Honour due to Antiquity: And for that very cause, we so much the more abhor that admixture of Dross and Clay, wherewith their Beauty is corrupted. Had we received the Councils sincerely from her, we should have blest the Tradition of the Church of *Rome* for her assistance therein: But now she loveth her self more than her Children, and the Pope (which is the Church Virtual) is so hard a Father, that he soweth Tares instead of Wheat, and giveth Stones instead of Bread, and for Eggs feedeth us with Scorpions: We abhor her practices, and think it needful warily to examine, and consider her Traditions.

What provisions are made in *Merlin's Isidore* for repressing the Luxuries of Popes and Bishops, you may please to see in *Constantines Donation*, and the *Epilogus Brevis*. In the one of which so many Witnesses are required before a Bishop be condemned; and in the other,

care

care is taken for the *Pomp* of the *Clergy*, even to the *Magnificence* of their *Shooes*, and the *Caparisons* of their *Horses*.

As *Merlin*, (who was a Doctor of Divinity of Great Account) so likewise all the following *Collectors* among the Papists, derive their Streams from this *Isidore*, as their Fountain. And for this cause I was the more desirous to see the *Book*, which is very scarce to be found; and the more scarce, I suppose, because if the Fountain be unknown, a greater Majesty will accrue to the Streams. The Booksellers-Shops afforded me none: but at last I met with two of them; the one with the Learned Dr. *Barlow*, *Margaret Professor*, and *Provost* of *Queens Colledge* in *Oxford*, the other in the *Bodleian* Library: The one was Printed at *Collein*, *An.* 1530. The other at *Paris* beforementioned. Either had all, and both affirm *Isidore Hispalensis* to be the Author.

Though some afterwards are careful to distinguish *Isidore Hispalensis* from *Isidore Mercator*. The one failing, the other is obtruded as the Author of the Work: the latter *Collectors* unanimously leaving out *Hispalensis*, and calling him only by the Name of *Mercator*. But how the Name of *Isidore Mercator* should

come

come before the Book, the Wiſeſt Man in the World, I ſuppoſe, can ſcarcely *Divine.*

It is ſaid, that Eulogius *Biſhop of* Corduba *had a Brother, whoſe Name was* Iſidore, *whoſe condition of Life Baniſhment, whoſe Nation* Spain, *whoſe Trade was Merchandize: And that this Spaniſh Merchant flying out of his Country, upon the account of Religion, choſe rather to intruſt this moſt precious Treaſure, which he had ſaved from the Luſt of Barbarians, to the care of the Germans, than to expoſe it to the Rage of thoſe Waſters and Deſtroyers wherewith* Spain *was at that time infeſted, as the Monks of* Mentz; *at leaſt, who, upon his having ſojourned there, took occaſion to put his Name before the Book that was then in their hands, would have the World really to believe.* This is *Blondel's* conjecture, which he raiſeth from the real exiſtence of ſuch an *Iſidore.* But he excuſeth himſelf for *conjecturing barely* in ſuch an affair, becauſe the Work is *a Work of Darkneſs*, and they that did it, hated the Light, becauſe their Deeds were evil: *And the Patcher up of thoſe Epiſtles coming forth in the Vizor of another Name*, in ſuch *a buſineſs* a conjecture may ſuffice. Let them that impoſed the Name, Blondel, *cap.* 6.

Name, give us a Reaſon why they did it? it is not incumbent on us to render an account of what other men are pleaſed without reaſon at any time to do.

Is it not impoſſible, but a Knave, called *Iſidore*, might be ſent abroad with the Book, being pickt out on purpoſe, that the Famous *Iſidore*, Biſhop of *Hiſpalis*, might be believed to be the Author. He might come to *Mentz*, and ſojourn there under the notion of a *Spaniard*, and give *Riculphus*, or the Monks, a ſight of the Book, as a rare ineſtimable Treaſure: For *Sinon* was let looſe, with as little Artifice as this, to the Deſtruction of *Troy*. Thus, whence it came really, could hardly be diſcovered; and the Thing too would be the more admired, becauſe it came from the *fartheſt Regions*, as *Merlin* ſpeaks, being ſaved ſo Miraculouſly from the hands of *Barbarians*. But where did this Traveller find it? this Merchant, of whom did he receive it? For *morally* ſpeaking, it is impoſſible, that a Merchant ſhould be the Author of it; eſpecially at that time, when the Records lay ſcattered perhaps in an hundred Libraries, and were all to be ſought in obſcure *Manuſcripts*. An Aſs may be expected to meddle with an Harp, as ſoon as a Merchant

chant with the Mysterious Records of the Church. How come *Lay-men* to be so Judicious? Had any Merchant so great a Skill as this imports? It is improbable *fourscore Bishops* should know it, much more that they should urge him to do that, which their own Learning and Function fitted them to do far better: Yet *Isidore* in his Preface writeth thus, *You Eighty Bishops, who urged me to begin and perfect this Work, ought to know, as ought all other Priests of the Lord also, that we have found more than those* 20 *Chapters of the Nicene Council*, &c. It is a shame to the Church of *Rome*, that a Lay-man should be the Fountain of all her Records; and that in very deed, the greater part of them should be in no Manuscript nor Library in the World, being never seen, nor heard of, till *Isidore* brought them out of *Spain*: That no man can tell what *Isidore* made the Book, which is now the President, and the sole Storehouse of all their Collections, is a little infamous; especially since they believed of old unanimously, that the Bishop *Isidore* of *Hispalis* was its ancient Author.

Baronius when he had irrefragably disproved *him*, puts nothing certain in his stead: but having a Wolf by the ears,

and being willing to say something, raises a dust, and goes out in the Cloud.

Baron. *in Not. Martyrol. ad 4. April.*

In the ancient Manuscripts, saith he, *we find this* Isidore, *the Collector of the Councils, sirnamed* Mercator; *as in those which we have in our Library: but in the Inscription of the Books lately Printed, he is stiled not* Mercator, *but* Peccator, *according to the manner of some of the ancient Fathers, who for Humility sake were wont to superscribe, and subscribe themselves so. I conceive it crept in by a mistake, that* Mercator *was written for* Peccator; *but since the Author of that Collection, reciting the General Councils in his Preface, endeth with the sixth, it is evident that he lived after the sixth Council, and before the seventh.*

What Hypocrisie is here? He had before sufficiently detected the Collection for a Cheat, and yet he now gravely troubles his Brains, to know what *Isidore* this might be: It is a blind *Isidore*, that has left no mark of his Life behind him, but only that which lies in this counterfeit Preface; an *Isidore* that can no where else be found, *by the great Annalist, Baronius*. He has no other help to know the time about which he lived, but the Preface: Whether *Peccator*, or

Mercator,

Mercator, is but a ſuperficial Controverſie; whether any *Iſidore* made the Book, is a deeper enquiry: The old Manuſcripts of *Baronius*, are Books of yeſterday, all written ſince the counterfeit *Iſidore* was publiſhed. The variety ſhews, that the Papiſts can reſt no where: And the liberty they take to alter what they ſee in *Manuſcripts*, as they pleaſe, is an ill ſign of a large Conſcience, which ſtudies not what is *faithfully* to be publiſhed, but *conveniently*. For becauſe the Name of *Mercator* did ſmell too ſtrong of the *Wares*, leſt the World ſhould wonder how the Inſcription of a *Merchant* ſhould come out before the Councils, they thought it fit to ſtrain the courteſie of a Letter, and (becauſe *Peccator* is an humble Name) to turn the Merchant into a Sinner. That it was a *Sinner*, I dare be ſworn, and a ſly *Merchant* too; lucky Names both of them: but the laſt is capable of a finer pretence, no Cheat being ſo vigorous and unavoidable, as that of a penitent weeping Sinner. The Pride of *Rome* comes cloathed in Humility, after the example of her Supreme Head, who ſtileth himſelf *the Servant of Servants*, while he aſpires (by theſe very Records) to be the *King of Kings*.

Isidore and *Merlin* being two of the first Collectors of the Councils among the Papists, I have taken the more liberty to be somewhat copious in them, that I may conveniently be more brief in perusing the residue.

CAP. VII.

Of Francis Turrian *the Jesuite: With what Art and Boldness he defendeth the Forgeries.*

NOtwithstanding all the weakness and uncertainty of *Isidore*, *Francis Turrian*, the Famous Jesuite, appears in its defence, about 40 years after the first publication of it by *Merlin*. The *Centuriators of Magdenburg* having met with it, to his great displeasure, he is so Valiant, as not only to maintain all the Forgeries therein contained, but the whole Body of Forgeries vented abroad by all the *Collectors* and *Compilers* following, till himself appeared.

His Book is expresly formed against the Writers of the *Centuries*, and is a sufficient Evidence, that as soon as *Isidore* came abroad by Dr. *Merlin*'s *Labour*, and the

the Bishop of *Paris Command*, it was sifted by the Protestants.

It is dedicated *to the most Illustrious and most Reverend D.D.* Stanislaus Hosius, *Cardinal of the Holy Roman Church, and Bishop of* Collein. Printed by the Heirs of *John Quintel*, and approved by *Authority, An. Dom.* 1573.

He defends all the Canons of the Apostles which are recounted by other *Collectors*. That you may know the *Mettal* of the Man, I will produce but two Instances. *Vid.* Turrian.

The last of those Canons, which he maintaineth to be the Apostles, is this which followeth.

Qui Libri sunt Canonici, &c. *Let these Books be Venerable and Holy to you all: Of the* Old Testament, *five Books of* Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy: *one of* Joshua *the Son of* Nun, *one of* Judges, *one of* Ruth, *four of* Kings, *two of* Chronicles, Hester *one, three of the* Macchabees, *one of* Job, *one Book of* Psalmes, *three of* Solomon, Proverbs, Ecclesiastes, *and the* Song of Songs; *one of the* 12 Prophets, *one of* Isaiah, *one of* Jeremiah, *one of* Ezekiel, *one of* Daniel: *And without let your young men learn the Wisdom of the Learned* Syrach. Can. 84.

But of ours, that is, of the New Testament, *there are four Gospels*, Matthew, Mark, Luke, *and* John; *fourteen Epistles of* Paul, *two Epistles of* Peter, *three of* John, *one of* James, *one of* Jude, *two Epistles of* Clement, *and the Ordinations of* Me Clement, *set forth in Eight Books to you Bishops, which are not to be published to all, because of the Mysteries contained in them; and the Acts of our Apostles.*

This is the eighty fourth Canon, and in some Accounts the eighty fifth; where you see the *Epistles* of *Clement*, and *Eight Books of his Ordinations*, put into the Body of the Bible: As for the difference of the Accounts, he sheweth you the way how to reconcile them.

If this be one of the Apostles Canons, then *Clement* was an Apostle, or had Apostolical Power: But if it be a Forgery, then not only the Apostles Canons, but the very Text of the Holy Scriptures is interlined and forged by the same.

He maintains all the *Decretal Epistles*, and among the rest S. *Clement's*: Whose genuine *Epistle to the Corinthians* they leave out, as making nothing to their purpose: but five *Spurious* ones they record; the two first of them being written to S. *James*, and the last *to the Brethren*

thren dwelling with him at Jeruſalem.

It is good ſport to ſee how like the *ſhot* of a great Gun, the Diſcovery of the Proteſtants comes in among them: Their keenneſs in detecting *the time of* S James *his Death*, ſhatters the Knot; and whereas before they were all united, they now fly ſeveral ways, every man ſhifting for himſelf, as he is beſt able.

Baronius diſlikes ſuch Arts of upholding the Church, not as impious and unlawful, but as inconvenient and pernicious. *Bellarmine* affirms the Epiſtles to be Old, but dares not atteſt them; *Iſidore*, *Merlin*, *Peter Crabbe*, *Nicolinus*, *Carranza*, and *Surius*, own them freely without any ſcruple: For ſaying nothing of the Quarrel, they lay them down ſimply as good Records. *Binius*, *Labbè*, and the *Collectio Regia*, confeſs ſome of them to be falſe; and in particular, that S. *James* was dead ſeven years before S. *Clement* could write his firſt Epiſtle to him. And to ſalve the ſore, they ſay, that it was not written to *James*, but to *Simeon*, who was alſo *Biſhop of Jeruſalem*, and *Brother to our Lord*; and that the Name of *James* crept into the Title *Mendosè*, by Errour and Miſtake, for that of *Simeon*. But honeſt *Turrian* maintains plainly, that

In Not. Martyrol. ad 6. Octob.

S. *Peter* and S. *Clement* knew very well that S. *James* was dead before they wrote unto him; yet nevertheleſs they did very wiſely, both S. *Peter* in ordering the Epiſtle, and S. *Clement* in writing it. And his Reaſons, as he bringeth the matter about, are pretty ſpecious.

For my part, I proteſt, that ſuch a High Piece of Impudence was to me incredible: But that you may ſee the rare Abilities of a *Jeſuite* to argue well for the *abſurdeſt Cauſe*, turn to his Book, and read his Comment on S. *Clement*'s *firſt Epiſtle*, and there you ſhall ſee *Wit* and *Folly* equal in their height: Wit in *managing*, but Folly in *attempting* ſo mad a buſineſs.

For the ſake of thoſe who are not able to read, or get the Book, I will give you a Glympſe of his Demonſtrations. Firſt he obſerveth, how *Reaſon it ſelf compelleth us, eſpecially being confirmed by ſo many and ſo great Teſtimonies of the Ancients, to confeſs the Epiſtle to be S.* Clement's, *whoſe it is reported to be.* He ſophiſtically pretendeth here, that there were great Authorities of the Ancient Fathers extant to prove it: *Whence*, ſaith he *it began to be had in every mans hand, to be read by the Catholicks, to be put among*

Turrian *in* Clement *Epiſt.* 1.

mong the Decretal Epiſtles, and produced and cited in Eccleſiaſtical Cauſes and Judgments. The latter part of which Clauſe is true: For (as we before obſerved) *Gratian*, *Ivo*, and the reſt of the Popes Miniſters, have brought the *Decretals* into the Body of the *Canon-Law*, which maketh the matter more *fatal* and abominable; for being really cited in their *Eccleſiaſtical Courts*, and uſed both in matters of Controverſie, and in caſes of Conſcience, they are forced either to defend them, or to pluck up their Cuſtoms by the very Roots; and ſo further expoſe the Church of *Rome* to the ſhame of Levity or Fraud; yet for this very cauſe, it is far more impious and wicked to retain them: So that not knowing which way is beſt, ſome of them retain them, and ſome of them renounce them. But you muſt wink at all this, and believe what *Turrian* ſays, for the Authority of the Roman Church (which hath ſeated the Forgeries in the Chair of Judgment) is a greater Argument, to them that believe her Infallible, than any one Doctor can bring againſt them: *Neither was bleſſed* Peter *ignorant, when he commanded to write to the Dead, nor* Clement, ſaith he, *when he wrote by the Commandment*;

ment; but that the Readers would presently see, the Epistle to be written to him, whom all men knew to be dead before S. Peter; *they being about thereupon, to enquire diligently into the cause thereof, and seeking to find it: Nay, this was the design of the blessed* Peter, *and therein he imitated the Holy Scripture.* Whether to *counterfeit*, or *blaspheme* the Scriptures, be the worse, I cannot tell: but of this I am sure, that they who think such courses lawful, (as this fastned on S. *Peter*, and the Holy Scripture here) will stick at nothing which they take for their advantage. For that it was lawful to counterfeit S. *James* his Name, he proveth afterwards very largely; and now he is giving the reasons of it: One intention was to stir up all people to Enquiry; their admiration at so strange a thing, being very prone to make them diligent to learn the cause of it: Another was, that all Bishops might see the more clearly, that they were taught in the person of *James*: For *James* being dead, and uncapable of receiving the instruction, it is evident, that he was not intended thereby; and therefore it must be for others in his capacity. A third reason was the preventing of envy: for had

S. *Peter*

S. *Peter* vouchsafed (being our Saviours *Vicar*, and *Head* of the *Church*) to write to any Bishop alive, the Honour done unto that Bishop had been so great, that all the rest had been tempted to maligne him shrewdly for that advantage: *His intention was*, saith he, *to transfigure these things in the person of* James, *after the manner of the Holy Scripture; and that as well for other Bishops, as especially those that should succeed him in the Church of* Jerusalem, (*whence the preaching of the Gospel began, according to the Prophesie of* Isaiah) *that they might thus think with themselves; If the Prince of the Apostles commanded* Clement *to write these things to* James *the Brother of our Lord, whom* Peter, James *and* John *did first of all ordain, who now ceased to be a Shepherd, and was rewarded with his Crown; he certainly did not command him to write for his sake, but for us, to whom* Solomon *saith, Look diligently to the face of thy Cattel, and consider thy Herds*, &c. *Let this*, saith he, *be one cause of the Transfiguration, or counterfeiting a person in this Epistle.* Having noted how S. *Paul* transferred a certain business on himself and *Apollos* by a Figure, he concludeth thus: *Why therefore may we not think, that* S. Peter

Ibid.

S. Peter *for the same reason commanded* Clement *to transfer his Epistle concerning his Death and Doctrine, pertaining in common to every Bishop, by a Figure to* S. James *already dead? lest if he should have commanded him to have written to* Simon *the Bishop of* Jerusalem, *who succeeded* S. James, *or to any other, as to* Mark *the Bishop of* Alexandria, *or* Ananias *of* Antioch, *or any other, he should then perhaps seem to love him, or honour him, more than the residue?*

Much more he saith to this purpose, but all made vain, with one small observation: Whereas he pretends that *Clement* knew S. *James* to be dead, there is a fit Epistle written by the same *Clement*, *To his most dearly beloved Brethren dwelling at* Jerusalem, *together with his dearest Brother* James, *his Fellow-Disciple*. So that S. *James* after all, was still thought to be alive, by those that *transferred* this Epistle on S. *Clement* by a *Figure*.

S. *Peter*'s influence over the Bishop of *Jerusalem*, and *our Lords Brother*, was thought a considerable Circumstance for the Establishment of the following Popes: And till the Protestants discovered the *Fraud*, let *Turrian* say what he will, there was scarce a person in the World,

World, that thought not the Letter *timed* well enough for the purpose.

And whereas he pretendeth *so many and so great Testimonies of the Ancients, confessing the Epistle to be S.* Clement's; he is not able, nor does he so much as attempt to name one, from S. *Clement* downward, till this *Spurious Isidore*, that affirmed any such matter. Howbeit, he quotes *Origen, Theodoret, Gregory Nazianzen*, &c. to prove the lawfulness of a Transfiguration, and makes great Ostentation of the Fathers, in shewing that S. *Peter* and S. *Clement* did wisely in the business.

CAP. VIII.

Of Peter Crabbe's *Tomes of the Councils: Wherein he agrees with, and wherein he differs from* Isidore *and* Merlin.

BEsides the Forgeries that are in *Merlin* and the Bastard *Isidore*, *Peter Crabbe*, whose Tomes of the Councils were published eight years after the *first Edition of Merlin*, published more, of as great importance as the former; not omitting those of *Isidore* and *Merlin*, but recording

recording and venting them altogether.

He pretends to give an account of all those Councils that have been from S. *Peter* the Apostle, down to the Times of Pope *John* II.

He wrote before *Turrian*, as *Carranza* and *Surius* did, whom it is *Turrian*'s business to defend.

The End being proposed before the Means, with what design these Editions of the *Councils* are so carefully multiplied, we may conjecture by a *Treatise* that is set in the Front of them, *concerning the Roman Primacy*. Almost all the Compilers, after *Peter Crabbe*, having prefixed the same with one consent before their Work, as the Aim of their ensuing Labours.

It is extant in *Crab*, *Surius*, *Nicolinus*, *Binius*, *Labbe* and *Cossartius*, and the *Collectio Regia*. *Carranza* hath it not, nor *Paul* V.

Paul V. *in his own Work, published at* Rome, *Anno Dom.* 1608. touches the Forgeries but very sparingly. It does not become the Majesty of a Pope in his own Name to utter them: It is moreover a thing of hazardous consequence for *him* to appear in Person in such a disgraceful business: It befits his Holiness to act rather

ther by Emiſſaries and Inferiour Agents, as all great Stateſmen and Polititians do, being unſeen themſelves in matters that reflect too much upon their ſafety: that Method (you know) is more ſtately, as well as more Honourable and ſecure. Yet he approveth others at a diſtance, as his dear Son *Severinus Binius* in particular, who dedicated all his Tomes to Pope *Paul* V. in the year 1618. and has a particular Letter of Thanks from Pope *Paul* himſelf, as a Badge of his Favour before the Work. As for *Carranza*, he is but an Abſtract, or brief *Compendium*.

This *Treatiſe of the Primacy*, thus put before the Councils, containeth a Collection of Teſtimonies out of Counterfeit Epiſtles of the Primitive Biſhops and Martyrs of *Rome*, proving under the Authorities of moſt Glorious Names, *that the Holy Apoſtolical Church obtained the Primacy, not from the Apoſtles, but from our Lord himſelf: that it is the Head and Hinge of all the Churches; that all Appeals are to be made thereunto; the greater cauſes, and the contentions of Biſhops, being to be determined only by the Apoſtolical See: that ſhe is the Mother of all Churches; and as the Son of God came to do the Will of his Father, ſo ought all Biſhops*

ſhops and Prieſts to do the Will of their Mother: that all the Members ought to follow the Head, which is the Church of Rome: *that the firſt See ought to be judged by no man, neither by the Emperour, nor by Kings, nor by the People: that it was granted to the Church of* Rome, *by a ſingular priviledge, to open and ſhut the Kingdom of Heaven* to whom ſhe would: *that none may Appeal from her to any other: that the Apoſtolical See may without any Synod unbind thoſe whom a Synod or Council hath unjuſtly condemned.* Of which Sentence ſhe is to be the Judge, whether it be juſt; for ſhe may judge all, but none her: *that the Church of* Rome *is the Foundation and Form of all the Churches*; ſo that no Church hath its Eſſence without that of *Rome: that from her all the Churches received their beginning.* Doctrines as true, as the Authorities by which they are confirmed; and to ſay no more, as true as the laſt: For the Chriſtian Churches received their beginning from *Jeruſalem*, before the Church of *Rome* had any Being.

Conſider it well, and you ſhall find this the removing of a *meer ſtone* of higheſt importance, an Encroachment upon the Territories of other Patriarchs, an Uſurpation

Usurpation of all Spiritual and Secular Power, to the subversion of Emperours, Kings and Councils.

For if all are to obey her, as Jesus Christ did his Eternal Father; if it be granted to the Roman Church, by a singular Priviledge, to open and shut the Kingdom of Heaven to whom she will; if no King, Emperour or Council, hath power to judge the Pope, while he hath power to judge all; Kings, Emperours and Councils are made Subject to him, and nothing can escape the Sublimity of his Cognizance.

Besides this *Treatise of the Primacy*, *Peter Crab* has 34 new *Canons of the Apostles* more than *Isidore* and *Merlin*: So that Antiquities are daily increasing in the Church of *Rome*, and Records are like Figs, *new* ones come up instead of the *old* ones.

The last of these Canons is that of *Clement*, about the *Canon* of the Bible: a Forgery of more *Scriptures*, added to the former, in the names of the Apostles; defended by honest *Turrian* zealously, and magnified by *Nicolinus* as the *Coronis* of the Apostles Canons. *Vid. Cab.*

He has the *Roman Pontifical*, a Treatise of the Lives of Popes, fitted exact-

ly to the *Decretal Epiſtles*, and accordingly, moſt richly ſtored wtih all kind of Forgeries and Lyes. It is a *new* Book Fathered upon Pope *Damaſus*; which *Iſidore* and *Merlin* (I think) were ignorant of, for it is not in them; and I admire where he had it. It is the Text on which he commenteth, as a Great Record; he uſeth it as a great proof in doubtful matters, and according to it the Method of his *Tomes* is ordered. You will ſee more of it hereafter.

He has the counterfeit *Council of Simneſſa*, a new Piece, which I find not in *Merlin*: But I verily believe, he ſcraped it up ſome where elſe, and 'tis not his own, 'tis ſo full of nonſenſe: A Council ſitting in the year 303. and defining from that Text, *Ex ore tuo juſtificaberis, & ex ore tuo condemnaberis*, that no Council can condemn a Pope, nor any other Power, but his own mouth: For becauſe our Saviour has ſaid, *Out of thine own mouth thou ſhalt be juſtified, and out of thine own mouth thou ſhalt be condemned*; therefore no body can condemn the Pope but himſelf alone: for which purpoſe they repeat the Text over and over again, very feebly and childiſhly, even unto nauſeating: And the example of *Marcellinus* is made

made an instance in the case; who being called to an Account for offering Incense to an *Idol*, could not be condemned by this Council, and was therefore (because he was Pope) humbly implored to condemn himself.

It is a Council of great value, because of the President we have in it, how Scriptures may be applied to the Bishop of *Rome*; and how places that belong to all the World, must peculiarly be ascribed to him alone: Howbeit *Crab* makes a sowre face on't, and is fain to premise this Premonition to the Reader.

By reason of the intollerable difference and corruption of the Copies, whereof the one was old and faulty, though written in the best Parchment and Character; the other more old, but equally depraved (as the Beholders might discern with their eyes) so far, that what they mean sometimes cannot be understood, we have set both the Copies, without changing a syllable of them, in two Columns; setting the Letter A *over the first, and* C *over the other: but the middle Column over which* B *is placed, for its capacity, or rather conjecture, endeavours as much as it is able, to reconcile the other two so very divers, and bring them to some sense.*

He does not tell you plainly, that he made the middle Copy; but 'tis easie to conceive it, since he found but *two*, and they were so full of nonsense, that he added one, which is the third, to reconcile them. Yet *Crabbe*'s Invention is now recorded by the *Collectio Regia*, and the two old ones, for their horrid *Barbarismes*, are thrown out of the Councils, and (for very shame) are cast away: for proceeding in his Apology, *Crab* a little after saith, *Nemo ergo caput subsannando moveat*, &c. *Let no man therefore wag his Head in derision, who having either gotten more correct Exemplars, or being of a more Noble and clear apprehension, is able to mend these: but rather let him patiently bear with what is done, and reduce it himself into better form.*

This is a sufficient Light, wherein to see the dissimilitude between Forgeries and true Records: For whereas the *undoubted* were made in great Councils of Holy Men, and are all of them clear and pure, and well-advised, full of Uniformity, Sense, Gravity, Majesty, Smoothness, Order, Perspicuity, Brevity, Eloquence and Verity; it is the common Fate of these Instruments which we accuse as *Forgeries*, being made in a *Dark* Age,

Age, by men not so Learned as the Church of *Rome* could desire, (and sometimes in a Corner by some silly Monk) to swarm with Absurdities, Errours, Tautologies, Barbarismes; to be rude and tedious, empty and incoherent, weak and impertinent: yet some of them we confess to be more pure in Language, and better in sense than others.

This Council of *Sinuessa* is more ridiculous than it is possible well to imagine, before you read and consider it.

He has the Counterfeit *Edict of the Emperour Constantine* for a good Record. It is more warily made than the other, and better Latine, but of *Swinging Importance*: 'Tis but a Deed of Gift, wherein the first most Christian Emperour is made to give all the Glory of the Western Empire, with its Territories and Regalities, to the Bishop of *Rome*. We shall meet with it in others: for the Collectors of the *Decretal* Epistles, all of them, harp upon this String most strangely.

As Pope *Paul* V. so *Peter Crab* has but 20 Canons of the *Nicene Council*; wherein he agrees with *Isidore* and *Merlin*, and differs much from some that follow him: Nay, he agrees and disagrees with *Isidore*

at once, in this very thing: He agrees with *Isidore* in his Book it self, (on the *Nicene* Council) but disagrees with him in his *Preface*.

But then he maketh amends for the Omission; for he hath the Synodical Epistle of the *Nicene* Council, a *new* Record, which I find not in *Isidore*, or in any before him: It is an humble Address of the *Nicene* Council to Pope *Sylvester*, beseeching his Holiness to *ratifie* their Decrees: To shew that no Council is of any value, unless it be approved by the Bishop of *Rome*: And he has a Gracious Answer too by the same Pen, or I am sorely deceived; for they are both alike so full of Barbarismes and false Latines, that another Dunce can hardly be found like the first to imitate them. In good earnest, they are the most feculent Forgeries that ever I saw. To speak much in little, is, they are worse than the *Sinuessa* Council.

They are without Greek Copies, which (where all the rest is in Greek) is an evil sign: But as they are, you shall have them, when we come to *Binius*, that the more Learned may judge of their Excellency.

He has a *Pseudo-Catholick* Council at *Rome*

Rome under Pope *Sylveſter*, with the ſame *Premonition to the Reader*, word for word, which he ſet before the *Sinneſſa* Council, *Propter Exemplariorum intolerabilem nimiamque & Differentiam, & Depravationem*, &c.

He has the other Forgeries of *Iſidore Mercator*; and among the reſt, the *Epilogus brevis* concerning the number of Witneſſes.

He defaces and ſuppreſſes the ſixth Council of *Carthage*, as well as his Predeceſſor.

What with blotting out, and putting in, he ſo diſguizes the Face of Antiquity, that unleſs it be to very clear eyes, the Primitive Church appeareth not the ſame.

Yet are his Voluminous Tomes dedicated *to the Invincible Emperour* Charles V. being Printed in the year 1538. by Peter Quintell. *Cum Gratiâ & Privilegio tam Cæſario quam Regio Colloniæ.* That is, *At* Collein *by the conſent and Authority both of the King and Emperour.* So far even Monarchs are deluded ſometimes with a ſhew of Piety, and the Light of Depraved and Corrupted Learning.

CAP. IX.

Of Carranza: *his Epitome of the Decrees and Councils. He owneth the Forgeries.*

Carranza, being but a short *Compendium*, was Printed at *Paris*, *An.* 1564. to wit, very fitly, for the more general spreading of the corrupted Councils: All the other *Collections* being great Volumes, but this a little Informer, or Companion for the Pocket.

It was dedicated *to the Illustrious* Diego Hurtado Mendoza, *Orator in the State of* Venice, *and his Imperial Majesties Vicegerent in the Holy Council of* Trent.

He lays down all the *Apostles Canons* for good Laws, even the last it self being not excepted; and selects Decrees out of the *Decretal Epistles* for good and Catholick *Canons*.

The Decretal Epistles themselves would be too long for so short a Compendium; and therefore he has not the Decrees themselves, but Excerptions.

He has the *Pontifical* of the Popes Lives, but more modesty than to ascribe it to *Damasus*: It is a part of his Text however.

He

He has but 20 Canons of the *Nicene* Council, and skippeth over the Council of *Sinneſſa*.

He omits the *Epilogus Brevis*, but owns the Council to which it is annexed.

He followeth *Iſidore*, and exceeds him a little.

CAP. X.

Of Surius *his four Tomes, and how the Forgeries are by him defended. He hath the Reſcripts of* Atticus *and* Cyril, *by which Pope* Zozimus *was condemned of Forgery in the ſixth Council of* Carthage.

Laurentius Surius was a Monk of the Order of the *Carthuſians:* He wrote four Tomes: He pretends to have all the Antiquities of the Church at large, and to *mend* and *reſtore* the defects of the Ancient Manuſcripts. What their *mending* and *reſtoring* is, you begin to diſcern. He dedicates the whole Work to *Philip* King of *Spain*, *Sicily*, and *Neapolis*, &c. and directeth it in another Epiſtle *to the moſt Auguſt and Invincible Emperour* Charles V. It was *Printed at* Collein

lein *by* Geruvinus Galenius, *and the Heirs of* John Quintell, *in the year of our Lord* 1567.

He has the counterfeit Preface of *Isidore Mercator*, before detected; *The Treatise of the Primacy of the Roman Church*, all the 84 *Canons of the Apostle*, and the *Apostolical Constitutions* of Pope *Clement* (newly added to the Tomes of the Councils) for good Records; though *Isidore Mercator*, some of the *Apostles Canons*, and *Clement*'s *Constitutions*, are rejected by some of the best of his most able Followers, (as you shall see hereafter:) not I suppose upon mature deliberation, but inevitable necessity.

The *Liber Pontificalis* of Pope *Damasus*, that notorious Cheat, is the groundwork upon which he commenteth. It so exactly containeth the Lives and Acts of the Bishops of *Rome*, that when I first approached it, I apprehended every *Life* to have been recorded by some person *contemporary* with the Pope, of which he was writing: for it nominates the time of their Session to a Year, a Moneth, a Week, and a Day, from S. *Peter* downward: Which being done for no Episcopal Chair beside, it made the *Roman See* seem of more Eminent Concernment than the

the residue from the very first beginning; such a peculiar and extraordinary care being no mean Indication of its High Exaltation above all other Chairs, that were not for a long time together so accurately regarded. But a little after, I found *a shrewd sign*; for beside the errours and contradictions noted before, in the midst of all this exactness, he misseth sometimes 3, 4, 5, 6, 9 years together. This shall be proved hereafter, with more than we yet say, when we come to *Binius*.

He has all the *Decretal Epistles*, and the *Donation of Constantine* for good Records. *The Epistle of* Melchiades *concerning the Munificence of* Constantine; the Spurious *Roman Council under Pope* Sylvester, with the *Epilogus Brevis*; *the Letters between* Athanasius *and Pope* Mark, concerning the number of the *Nicene* Canons: Those Letters tell us the Canons of the *Nicene* Council are 70. and yet he records but 20 of them.

The most of these Great Appearances are rejected afterwards, by *Baronius*, *Binius*, *Labbè*, and the *Collectio Regia*.

By good fortune he has the *Rescripts* of *Atticus*, and S. *Cyril*, the Patriarchs, concerning the *true Records* of the *Nicene* Council,

Council, sent to the sixth Council of *Carthage*, upon the occasion of *Zozimus* before related.

The Letter of that Council to *Celestine* the Bishop of *Rome* concerning that Controversie.

And a Scrap of the Council it self: but he omits the Decrees.

Did I follow them throughout all Ages, my work would be endless. We should find much foul Play in following Councils and Records of the Church: but for several weighty Reasons I have at present confined my self within the compass of the first 400 years next after the Death of our Lord, whose Name is not to be mentioned without praise and glory.

Note well: I go on thus, to observe particularly what Forgeries every Collector of the Councils owneth, and what Emperours, Kings, and Popes, their Books are dedicated to; and what priviledge, in all the principal parts of the Popes Jurisdiction, they come forth withal; and especially what a multitude of men have been encouraged to carry on this Design, that you might see the Conspiracy of the Members with the Head, and the general Guilt of that Church in so

Enormous

Enormous an Affair. To which we might add the innumerable *Armies* of Learned men that have cited them in that Church, and the Company of Captains that have defended them: But it had been better for them that they had never medled with the Proteſtant Objections, for they have made the matter worſe than they found it, and bewraid themſelves in all their Anſwers; nay, they have made the *Frauds* more eminent and notorious, by diſturbing the Reader, while they give him Warning by their *Notes*, though the intent be to defend them. This I ſpeak eſpecially upon the laſt, from *Binius* downward.

CAP. XI.

Of Nicolinus *his Tomes, and their Contents for the firſt* 420 *years. His Teſtimony concerning the ſixth Council of* Carthage.

Nicolinus is printed in five Volumes, *Sixti V. Pont. Max. fæliciſſimis Auſpiciis*, as himſelf phraſeth it: I think he means, *By the favourable Permiſſion and Authority of Pope* Sixtus V. He dedicates his

his Tomes *to the* ſame *moſt Holy Lord* Sextus, *&c.* which were printed at *Venice*, *An.* 1585.

Among other things in which I ſhould ſay he is peculiar, had not *Merlin* in his *Iſidore* done the ſame, he ſets a counterfeit *Epiſtle of* Aurelius, *Archbiſhop of* Carthage, *to* Damaſus *the Pope*, and the Popes *Anſwer*, in the Front of his Work. The Epiſtle requeſteth a Copy of all the *Decretals* that were made by the Biſhops of *Rome*, from S. *Peter* downwards. The Anſwer intimates a Copy, commanding him to preach and publiſh the ſame.

In both theſe *Collectors* the Epiſtles are diſplaced above 300 years out of their due order, meerly that they might face the Forgeries with the great Authorities of *Aurelius* and *Damaſus*, who were both dead 300 or 400 years before the Counterfeits were made: Howbeit, the Pageant does well to adorn the Scene; it entertains the Spectators as a fit *Præludium*, to make the way more fair for theſe diſguized *Maſquers*.

In the laſt of theſe Epiſtles, the Counterfeit Decrees are Fathered on the *Holy Ghoſt*, and whoſoever ſpeaketh againſt them, is charged with *Blaſphemy*.

Yet for all this, though the Epiſtles were

were desired by *Aurelius*, and sent by *Damasus*, and commanded to be preached and published throughout the world, they were never heard of by the space of 700 or 800 years after their first Authors, nor for 300 or 400 years after this *Damasus* and *Aurelius*; though pretended to be the Canons of the Holy Fathers, so Sacred, and so Divinely inspired by the Holy Ghost.

This is that *Damasus* upon whom the Famous Pontifical is Fathered: He sate in the Chair *An.* 370. The Forgeries were unknown till about the year 800.

This *Aurelius* is he who tasted the Decrees of *Zozimus*, and had experience of their sincerity, when he resisted the Encroachments of the Roman Chair.

But to return to *Nicolinus*; he has *Isidore*'s Preface, *The Treatise concerning the Primacy of the Roman Church*, containing so many Testimonies out of forged Bishops, Martyrs, and Fathers: *All the Apostles Canons*, of which he maketh S. *Clement*'s the Top and *Coronis*, concluding that Impious Counterfeit with this affected phrase, *Coronidis ipsorum Canonum Apostolorum finis: The end of the Coronis of the Apostles Canons.*

Francis Turrian is in so much esteem with

with him, that he hath Eight Books of *Clement*'s Constitutions, with *Turrian*'s *Proem*, and *Explanatory Defences* upon them.

The *Liber Pontificalis*, drawn from the beginning like a *Vein* of Lies, through the tedious length of 800 years, infecting all these Ages with Forgery: It is his Text in like manner.

He has all the *Decretal Epistles* without Exception; *the Council of* Sinuessa, *or condemnation of Pope* Marcellinus, with the same *Premonition* you saw in *Peter Crab* to the *Reader*; *The Donation of the Emperour* Constantine, which by this time one would think to be a sound and admirable Record, having so many Hands subscribing it, and so many Pens inserting it among the *Councils*, without the least note of any *dubiousness* or *blemish* in it.

Nicol. *Epist Dedicat. ad Sixt V.*

He has *threescore and eighteen Canons* of the *Nicene* Council, and professeth himself to be the first which added them thereunto: And he had them of *a certain man* that brought fourscore of them in *Arabick* to *Alexandria*, as his *Printer* does witness for him to the Reader. But surely had there been so many, Pope *Paul* V. and all the Collectors before him, had not omitted them.

Some

Some 40 years hence we may expect fourscore more: for as for those *naked and vulgar Canons*, (as he calleth the Old and Authentick Records) they will not serve the turn; nor yet the old *Seventy* mentioned by *Isidore*, *Athanasius*, and Pope *Mark*: by which you may see they are always growing, and may come to a *Million*, if the continuance of the World permit it, and their need require it.

What say you? In good earnest, methinks, the year 1585 is very late, for the finding of *eight and fifty Canons of the Nicene Council*: That Council was assembled in the year 327. and made its Canons above *one thousand and two hundred years* before *Nicolinus* time: They were written in *Greek*, and these lay dormant in *Arabick*, so many Ages, no man can tell where. But the *blessed* Jesuites, or *one of the same Society*, luckily found them the other day. Nicol. Typogr. Lectori. Nicol. Typogr. Lectori.

Here and there he has a true Record, and among the rest a piece of the sixth Council of *Carthage*, though mangled too: where concerning the two Counterfeit Canons of Pope *Zozimus*, he saith, *The African Fathers not finding any such* Canons *as these*, *in the* Codes *which they had of the* Nicene Council,

both in Greek *and* Latine, *promiſed that they would keep them only ſo long, as the time would be, that they might get the true* Copies *out of* Greece: *Which when they had been ſent for, and were brought from* Cyril *of* Alexandria, *and* Atticus *of* Conſtantinople, *they were found imperfect, as not containing but only thoſe* 20 Canons, *which were extant alſo among the* Latines; *in which nothing is contained concerning Appeals to the Roman Biſhop: Nay, thoſe African Fathers from the fifth and ſixth of thoſe* Canons *gathering the contrary, did earneſtly beſeech* Celeſtine *the Pope, that ſucceeded* Boniface, *who was the Succeſſor of* Zozimus, *that he ſhould not admit Appeals: which (they ſaid) as it was moſt prudently and juſtly provided for by the* Nicene Council, *ſo they found it in no Synod of the Fathers, that any ſhould be ſent from the ſide of his Holineſs. What* Boniface *and* Celeſtine *anſwered, it is not certain:* Acta enim illa valdè conciſa ſunt, & mutila, *For thoſe Records are cut very ſhort, and maimed; and therefore the matter is the more obſcure.*

No *Legatus à Latere.*

Who maimed thoſe Records is worth the Enquiry: Some-Body that was concerned in them, and whoſe influence muſt be

be exceeding great for the attempting of such a thing, hath *cut them short*, that Records so offensive and pernicious to him, might be made *obscure*. But as Thieves, by dropping some of the Goods by the way, are oftentimes detected, or Murderers by forgetting the Knife behind them; so doth the Great and Just GOD infatuate the Pope of *Rome*, against whom this Council was assembled, and smite his Agents with blindness here; and at other times their heart faileth them, because of *Guilt*: so that not daring to make *thorow work* with the Councils, they faulter, and are detected.

Here is a rare case, all the Copies of the *Nicene Council*, throughout the World, were *imperfect* 1200 years ago, both among the *Greeks*, and among the *Latines*, only those at *Rome* were valid and Authentick. For the Councils of *Carthage* were reckoned among the *Latines*, as you may see by *Isidore*, and *Merlin*, placing them in that number, and that justly; for the *African* Fathers that pertained to *Carthage*, wrote in *Latine*, as S. *Augustine*, *Fulgentius*, *Tertullian*, *&c.* They were Naturalized so far, that *Latine* was almost their Mother-Tongue, as *Justellus* observes out of S. *Au-*

guſtine: and yet theſe that were Allied to the See of *Rome* ſo near, were at one with the *Greeks* in the Records controverted: None were good at *Carthage*, *Conſtantinople*, or *Alexandria*, &c. but only thoſe which the Pope produced in his own Cauſe: Nor were any like his upon the Face of the whole Earth beſides.

At firſt I admired to ſee thoſe Canons of *Carthage* ſo abruptly cut off by *Binius*, where I happened firſt to miſs them: but when I afterwards found them, by the help of *Juſtellus*, I ſaw the reaſon: The *Roman Biſhop* was curbed; though that of *Anacharſis* concerning Laws proved true; *Laws are like Spiders Webs, they detain Flies, but Hornets break through them.*

Nicolinus having intimated the lameneſs and obſcurity of the Narration, goeth on thus: *It is probable that* Celeſtine *wrote back ſharply, and would have the Appeals of Prieſts, from their own, to the bordering Biſhops, and of Biſhops themſelves to the* Roman Chair *eſtabliſhed and valid.* The Pope would have it ſo, notwithſtanding all contradiction: *Foraſmuch as they were founded on Right and cuſtom, and upon the* Nicene Canons, *which*

which were kept entire (it is credible) in the Roman See, as they were extant in the time of Mark.

It is credible: Was ever ſuch Impudence known before! They were not able to urge one Argument why it ſhould be *credible*, and yet this *credibility* muſt overthrow all the Evidence in the whole World.

But they were kept entire *in the Roman See, as they were extant in the time of* Mark. This ſpoileth all! for by referring you to *Mark*, he appeals to the Epiſtles of *Athanaſius* to *Mark*, and of Pope *Mark* to *Athanaſius*, *concerning the number of the Nicene Canons*. Which Epiſtles of *Mark* and *Athanaſius*, by invincible reaſons urged by *Binius*, as well as the Authorities of *Baronius*, *Labbè*, and the *Collectio Regia*, are evidently proved to be very Forgeries.

He gives you more of theſe audacious *Gueſſes*; He ſays *it is credible, that they were contained alſo among the Canons of* Sardica *which* Celeſtine *ſent, it is probable, unto them: But that the Africans reſted not ſatisfied, either becauſe they ſuſpected thoſe Canons to be corrupted, or for ſome other cauſe; it is ſhewn in the Epiſtle of* Boniface *the* II. *to* Eulalius *of* Alexandria,

andria, *concerning the Reconciliation of* Carthage, *which happened about* 100 *years after.*

The more you ſtir this buſineſs, the more it ſtinks. The *Epiſtles* made in the name of *Eulalius* and *Boniface*, concerning the *Excommunication of the Churches of* Africa *for* 100 *years*, paſt down ſo fair to *Nicolinus*, that he took them for good Records; and doubtleſs he thought it well enough, that the African Fathers were Excommunicated for oppoſing the Popes Opinion: So that the Quarrel roſe very high, or, what we before obſerved was very true, theſe Epiſtles of *Boniface* and *Eulalius* were invented to colour the Popes Cauſe, and diſgrace the Fathers. Take it which way you pleaſe, it ſmells ill: *Baronius* and *Bellarmine* had rather they ſhould be Counterfeits.

His *probability* about *Celeſtine*'s ſending the Canons of *Sardica* to *Carthage* fares little better: *Celeſtine* knew very well the Canons of *Sardica* would not do in that Council: *Nicolinus* cannot produce one ſyllable in proof, to make it *probable*, that he ſent them thither; and his flying to *Sardica* is in an evil hour; for it is oppoſed by 217 Biſhops, ſo great, that they have frighted *Rome* out of her Excommunication,

communication, who altogether testifie, no less than twelve hundred years ago, *that no Synod of the Fathers made any such Canons.* And if *Sardica* were no Synod, what will its Canons signifie? The Popes then living and concerned, never attempted so vain a shift, but positively affirmed and maintained still, that they were the *Nicene* Canons: only the Council of *Sardica* is pretended of late, and some *new* men, now the business is over, perswade us they did all mistake while the *matter* was in agitation, both at *Rome* and *Carthage*; and that themselves have more clear and piercing judgments (to see into a business so far off better) than all the Fathers.

Admit those Canons were made at *Sardica*, it was a gross Errour to Father them upon the *Nicene* Council: for the Authority of *Sardica* is not to be compared with that of *Nice*. *Sardica* was unknown to all the Council at *Carthage*. S. *Augustine* thought it an Arrian Council; as *Binius* in his Notes upon it observeth: and *Bellarmine* puts it among *the partly Reprobated*. And that which induceth me to believe those Canons now extant in the name of *Sardica* to be forged, is, that they were first produced in *Zozimus*

Bell. *de Concil. & Eccles. lib.* 1 *cap* 7.

his Counterfeit, and Fathered upon *Nice*. And there being a *Council* once, it is now pretended that there were two there; that these Bastards disowned at *Nice*, might have a Sanctuary somewhere, and find some Fathers. My conjecture is made considerable, because the Canons now Fathered upon *Sardica* are *contrary* to those of *Nice*: And it is not probable, that two *Catholick Councils* so near, should so suddenly Decree things contrary to each other; nor that the *same Fathers* that were at *Nice*, when they came to *Sardica*, should change their minds with the place of their Session. That there were no Canons of *Sardica* known till the time of *Dionysius Exiguus*, is very probable, because they were not in the *Code of the Universal Church*, nor in the *African Code*, till *Dionysius Exiguus* put them in; as *Jacobus Leschasserius* most excellently proveth.

Whether *Dionysius* or *Hadrian* put them in, is to me uncertain: But *Hadrian* I. first gave the Copy of *Dionysius* to the Emperour *Charles*, whence the *old Manuscripts* were transcribed, which are now extant in several Libraries; and in which the Dedication of Pope *Hadrian* is contained in Verse, *To his most Excel-*

lent

lent Son King Charles, *&c* The first Letters of the Verses being put together, make this Acrostick, EXCELLILIO. CARULO. REGI. HADRIANUS. PAPA. The Verses are found in the Copies yet extant of *Dionysius Exiguus*.

This shews that some *New* Thing was put into the Book, and that *Hadrian* had a finger in it, which reached perhaps farther than the beginning. If the Book was as new as the Acrostick, *Dionysius* was far enough from being its Author. What Faith we are to have in the Papists, when they tell us who were the Ancient Compilers of the Councils, you may see by *Baronius*, who giving us an Account of their Order, reckons *Isidore* (a known Counterfeit) for *one*; *Dionysius Exiguus* for the *first*, *Ferdinandus Diaconus* for the *second*, *Martinus Bracarensis* for the *third*, *Cresconius* for the *fourth*; and after all these, *Isidore* for the fift. As certain as *Isidore* was a Collector of the Councils, so certain is it that *Dionysius* was one, but further certainty yet I can see none. *In Not. Martyrol. ad 4. April.*

Charles the Great, perhaps having never seen the like before, was pleased with the Acrostick; and the putting of his Name in Capital Letters before the *Councils*

cils was delightful to him. *Syrens* ſing ſweetly, while they deceive bloodily. *Hadrian* I. knew well, what was a Gift fit for a *Scholar*, and a *Pope* of *Rome*.

If I ſhould produce but one paſſage which I found in it, the matter would be more effectual: For after he has done with the Councils, he lays down the Decretal Epiſtles of 13 Roman Biſhops, beginning with *Syricius*, who lived in the year 385. In his Epiſtle to *Himerius*, there is this paſſage: *Such is our Office*, ſaith he, *that it is not lawful for us to be ſilent, for us to diſſemble, upon whom a Zeal greater than that of all others, of the Chriſtian Religion, is incumbent: We bear the burdens of all that are oppreſſed; nay rather the bleſſed Apoſtle* Peter *beareth them in us: who as we truſt, protecteth and defendeth us his Heirs in all the things of his Adminiſtration.*

Of GOD he ſaith nothing here, but his confidence is all in *Peter*. There is not a word like it in all Antiquity: and thoſe words *protecteth and defendeth us*, ſeem to relate to thoſe Jars that had been before between *Hadrian*, and *Charles* the King, or Emperour.

Theſe obſervations carry me to believe what I met with in *Daille*, ſince *Dionyſius* is

is gone from under my hands: and having searched into the Book since, I am further confirmed.

About 74 *years after the Council of* Chalcedon, Dionysius Exiguus, *whom we before-mentioned, made his collection at* Rome, *which is since Printed at* Paris, cum Privilegio Regis, *out of very Ancient Manuscripts. Whosoever shall but look diligently into his collection, shall find divers alterations in it; one whereof I shall instance in, only to shew how Ancient this Artifice hath been among Christians. The last Canon of the Council of* Laodicea, *which is the* 163 *of the* Greek Code *of the Church Universal, forbidding to read in Churches any other Books than those which are Canonical, gives us withal a long Catalogue of them.* Dionysius Exiguus, *although he hath indeed inserted in his collection,* Num. 162. *the beginning of the said Canon, which forbiddeth to read any other Books in the Churches, besides the sacred Volumes of the* Old *and* New Testament; *yet hath he wholly omitted the Catalogue, or List of the said Books; fearing, as I conceive, lest the Tail of this Catalogue might scandalize the Church of* Rome, *&c.* A little after he saith, *the* Greek Code *represents unto us* VII *Ca-*

Daille. *pag.* 45. *&c.*

nons

nons of the first Council of Constantinople, *which are in like manner found both in* Balsamon, *and in* Zonoras, *and also in the* Greek *and* Latine *Edition of the General Councils, Printed at* Rome. *The three last of these do not appear at all in the* Latine Code *of* Dionysius, *though they are very considerable ones, as to the business they relate to, which is the order of proceeding, in passing judgment upon Bishops accused, and in receiving such persons, who forsaking their communion with Hereticks, desire to be admitted into the Church. It is very hard to say, what should move the Collector to Gueld this Council thus: But this I am very well assured of, that in the sixth Canon, which is one of those he hath omitted, and which treateth of judging of Bishops accused, there is not the least mention made of* Appealing to Rome; *nor of any* Reserved Cases, *wherein it is not permitted to any, save only to the Pope, to judge a Bishop: The power of hearing and determining all such matters being here wholly and absolutely referred to the Provincial Synods, and to their Diocesans.*

Another instance which he hath is this, *After the Canons of* Constantinople, *there follow in the* Greek Code VIII *Canons of the*

the General Council of Ephesus, *set down also both by* Balsamon *and* Zonoras, *and Printed with the Acts of the said Council of* Ephesus, *in the first Tome of the Roman Edition: but* Dionysius Exiguus *hath discarded them all*, &c. *Daille* in his *Treatise of the Right of the Fathers.* Cap. 4. pag. 45, 46, 47.

This being true, the Authority of *Dionysius* is very small, relating to the matter of the Council of *Sardica*. If any man hath any thing to say against it, let him, when he answereth this Charge of ours, produce what he is able in Defence of *Dionysius*, as to the points whereof he stands accused by *Daille*; but we proceed to *Nicolinus*.

CAP. XII.

Nicolinus *his Epistle to Pope* Sixtus. *His contempt of the Fathers. He beginneth to confess the Epistle of* Melchiades *to be dubious, if not altogether Spurious. He overthrows the Legend about* Constantines *Donation.*

THat you may know the *Genius* of the Man a little better, how much he

he was devoted to the ſervice of the Pope, and how little he valued the Authority of Councils and Fathers, I have thought it meet to give you his *Epiſtle*, and his *Admonition to the Reader*, recorded by him in the words following.

To our Moſt Soveraign Lord, *Sixtus V.* High-Prieſt.

'It fell out conveniently for me, Moſt 'Bleſſed Father, in the Univerſal Joy of 'the Chriſtian World, for your Elevati-'on to the Sublimity of the Apoſtleſhip, 'that in ſo great a multitude flowing 'from every place to honour you, I al-'ſo, among the Oldeſt Servants of your 'Holineſs, had ſomething near at hand, 'which is unworthy neither of the Ma-'ſty of your Name, or Authority; and 'yet very fit for my Occaſions to offer at 'your feet, as ſuitable to the Office of 'my Gratitude and Veneration. It is a 'new Edition of the Councils: for the 'remarkable addition of two Councils 'eſpecially, the *Nicene* and the *Epheſine*, 'never publiſhed ſo entire and full, as 'now.

Things put into the Councils of *Nice* and *Epheſus* by *Nicolinus*.

'For to whom may the Councils of the 'Church, aided by the Inſpiration of the 'H. Ghoſt, according to the ſeaſonable-

'neſs

'neſs of various times, for the repairing 'of her Ship, more fitly be Dedicated, 'than to her Chief Maſter, to whom it 'is given from Heaven to call and con-'firm them? eſpecially him, who is ſo 'well verſed in all Scholaſtical Diſci-'plines, and Eccleſiaſtical Hiſtory!

'I have uſed all diligence, according 'to my weak ability, ſparing no coſt, o-'mitting no labour; the moſt Catholick 'and Learned Divines of our Age, being 'aſſembled alſo from every Quarter, e-'ſpecially the moſt Excellent Father *Do-'minicus Bollanus*, a Noble-Man of *Ve-'nice*, of the Order of Preachers, never 'enough commended for his excellent 'parts; who by his Induſtry, Care, and 'Learning, was a vaſt help both to me, 'and to the Work.

'And that I may in one word ſignifie 'my ſtudy and pains beſtowed thereup-'on, leſt I ſhould ſeem to draw the Saw 'backward and forward too often upon 'the ſame Line, I have taken care to per-'form whatever could be done by one 'man, and he a private perſon, that this 'Edition might come forth from me, and 'be offered to you, more Copious and 'Illuſtrious than any other Publications 'hitherto ſent abroad: In which I truſt,

'that

'that as a juſt and knowing Judge, you
'will diſcern ſome Accompliſhment:
'Wherefore I ſuppoſe I may affirm, that
'nothing is perverſly, or too conciſely
'expreſt; but all things moſt rightly and
'clearly, as far as was poſſible, according
'to their Primitive Candour.

'This my Gift therefore, from which
'men may receive ſo great profit and be-
'nefit, ſince both thoſe things that be-
'fore were wanting, and thoſe that have
'hitherto been diſperſed, may be had to-
'gether in it; and this Work of mine,
'not of leſs coſt in Printing (the great
'expences of which may eaſily be proved
'by the magnitude of the Volume) than
'labour: to which I was not ſo much
'preſent, as preſiding; earneſtly deſi-
'ring that it ſhould come forth moſt free
'from Errour and Faults, for the benefit
'of the Studious, I doubt not but ac-
'cording to your Humanity, you will
'accept it with a willing mind, as ſome
'kind of Token of my will to ſerve you;
'even as I deſire with all my Soul, and
'humbly pray, that your Holineſs may
'receive it. In the mean time, Holy Fa-
'ther, I deſire that all things may fall out
'proſperouſly to your Bleſſedneſs: And
'I pray, that you may long be preſerved

'in

'in health, and more plentifully adorned 'with Heavenly Gifts, for the good of 'the whole Church. *Venice* VI. Kal. '*Octob.* M. D. LXXXV.

Here you see one of the Popes Old Servants laying down all the Councils at his Holiness Feet, boasting of additions to the *Nicene* and *Ephesine* Councils, never before published, ascribing the Councils to the Inspiration of the Holy Ghost; and yet adding, for the good of the *Roman* Church, eight and fifty Canons to the most glorious of them all, ascribing the power of calling and confirming Councils, to the Pope, sparing no cost (though he draws the Saw too often upon that point, which as if he were enchanted, he cannot leave, throughout all the Epistle) assisted, as himself confesseth, with a confluence of the best Popish Divines, permitted to come forth under the Popes Nose, with all these Abominations. By which you may perceive, it is not the work of a private Doctor, but the Disease of the Church of *Rome*.

His *Typographus Lectori.*

His contempt of the Fathers appears in his *Printer to the Reader*: for by one of *Turrian's Transfigurations*, he covers

that *Admonition* with the Printers Name, though too Learned for any Printer, and evident enough to be his *own*: for he there unfoldeth the matter, order and use of the Work, far above a Printers reach; and especially notes its *Corrections and Emendations* to us: which he reduceth to four Heads.

1. *To the observation of the time wherein Councils were held, and under what Pope.* Whereupon we note, the manner of ordering the Councils *under such and such a Pope*, seemeth a new thing: *Nicolinus* else arrogates too much to himself, in ascribing this to his own Invention. Certainly the custom of *computing times by the Popes Lives*, is of no long standing, but an Artifice lately taken up by his Flatterers, to dazle the eyes of their Readers; for it adds much to the Splendour of the Chair, to see Kings and Councils marshalled under the *Reign*, as it were, of this, and that, and the other Pope, down from S. *Clement*, throughout all Ages. But from the beginning it was not so.

2. *To the truth of History and Actions: As when various Authors are often cited, either for the confirmation of Sentences, or to shew the variety that is among Writers,*

ters, or to reprehend some falsity, Quod interdum, parcè tamen, & timidè fecimus. In his Dedicatory Epistle he told the Pope, *that he did nothing perversly, but all things most rightly and clearly, as far as was possible, according to their Primitive Candour:* As you see before. But here he confesseth, the business of reproving falshoods to be a tender work, which he went about with great caution and trembling. Some he detected, but *timerously and sparingly:* he durst not meddle with them all.

3. *To the confutation of some contumacious and rebellious persons; who lay hold on the lightest occasions, and oftentimes wrest the plainest matters, to the disgrace of the H. Roman Church. As when from a slight contention of the African Fathers, about Appeals to the Church of* Rome, *they forcibly conclude against the very truth of the Acts, and the Faith of the History, that those Fathers did not acknowledge, but refuse its Primacy over them.* In the Body of his Tomes, he citeth the Epistles of *Boniface* and *Eulalius*, as good Records, testifying the Excommunication of all the African Churches by the Pope; yet here he calleth it a light contention: Himself wresteth the plainest matters for-

cibly againſt the very truth of the Acts, and chargeth the fault on the Proteſtants: For in this very place he pretendeth that the African Fathers did not refuſe the Primacy of *Rome*, but acknowledge its Supremacy, or its *Primacy over them*. Yet is all this but a Copy of his countenance, a common flouriſh in the Frontiſpiece of their work: For if they ſubmitted to the Popes *Primacy over them*, why ſhould they be Excommunicated? He knows well enough, when we come cloſe to the matter, that theſe *Rebellious Proteſtants*, and thoſe *Catholick Fathers*, were of the ſame judgment, and acted the ſame thing. By way of proviſion therefore he addeth, that *this was far from the mind of thoſe Fathers; but if they had conceived ſo, it would have redounded to their Infamy, and not at all have tended to the leſſening of the Supreme Authority of the Roman Church, ordained and eſtabliſhed by God.*

Two hundred and ſeventeen Biſhops in an ancient approved Council, even the *ſixth Council of Carthage*, proteſted againſt the *Popes* Supreme Authority, *to their perpetual Infamy*; as *Nicolinus* would have it: for ſhould all the Biſhops in the World joyn together, they would but daſh

dash themselves against that *Rock*, and do things *to their Infamy*, and there's an end. This is the value which Papists have for the Councils and Fathers, when they stand in their way: And this Impudence comes abroad by the consent of *Nicolinus*, and the Pope, without *Blushing*.

His fourth Head is Addition. His Emendations are referred *lastly to Addition, either by making those things perfect and entire, that before were imperfect and maimed: as when for 20 vulgar and naked Canons of the* Nicene Council, *all the Acts of that Council are put together, out of a Greek Book in the* Vatican *translated into Latine by* Alphonsus Pisanus *a Jesuite; and fourscore Canons turned into Latine out of an Arabick Book brought to* Alexandria *by another man of the same Society.*

I once thought a certain man had *had* the Book at *Alexandria*; but now it seems a Jesuite brought it thither. He does not tell you *who*, nor *from whence*. Jesuites are the Popes *Janizaries*, and fit to be so imployed: And the *Vatican* is an admirable Storehouse doubtless for the Greek too, a very Pit of Witnesses for the Popes Supremacy. As if *Perkin Warbeck* should have brought Evidences

out of his own Closet to prove himself King of *England*. If no body but he must be believed, the veriest Cheat in the World must needs prevail. *Greek* and *Arabick* are strange amusements: else a Book out of the *Vatican*, in its Masters own Cause; or *another man* without a name, that *brought an Arabick Book to* Alexandria, *with fourscore Canons of the* Nicene Council *in it*, would scarcely be regarded against the Evidence of the whole World; especially in a matter so upheld by Forgeries.

Two things there are wherein he adventures to be a little cordial; *Licèt parcè & timidè*: though *seldom*, and with *fear*.

1. Whereas *Isidore*, and *Merlin*, and *Peter Crab*, and *Surius*, &c. have the Epistle of *Melchiades* without any Note of its dubiousness, he confesseth it can be none of *Melchiades*, *because mention is made therein of the* Nicene Council, *and of other things that were done after* Melchiades *Death*.

2. Whereas *Binius* lays a Dreadful Reproach upon *Constantine*, the first most Excellent Christian Emperour, as if after all his Glorious Acts done for the Church and State of *Christendom*, he were

an

an Apostate, a Murderer, a Tyrant, a Persecutor, a Parracide, smitten with Leprosie for notorious Crimes, for killing *Licinius* unjustly, and his own Son *Crispus*: And all, that he might uphold the *Counterfeit Donation*, *Nicolinus* begins the first Book *of the Acts preceding the Nicene Council*, (*translated out of an Ancient Greek Book in the Vatican*) thus.

De Gestis post Sublatum impium Licinium, *& de Imperio Regis* Constantini, *& de Pace Ecclesiarum Dei.*

'*Constantine*, when he had conquered 'his Enemies, shewing himself an Emperour by the Wisdom given him of God, 'took care to better the Affairs of the 'Christians day by day, more and more. 'And this he did several ways, having a 'most flaming Faith, and faithful Piety 'towards the God of all: And the whole 'Church under Heaven lived in profound peace. Now let us hear what *Eusebius*, that most excellent Husbandman 'of the Churches Agriculture, firnamed 'from the most Famous *Pamphilus*, speaketh here. In his tenth Book he saith, 'What *Licinius* saw long ago to befall 'wicked Tyrants with his eyes, he now 'suffered himself, like to them; and that 'deservedly: for he would neither re-

'ceive Diſcipline, nor be admoniſhed at
'any time to learn wiſdom by the puniſh-
'ment of his Neighbors, &c. But *Conſtan-*
'*tine* the Conqueror being adorned with
'all kind of Piety, together with his Son
'*Criſpus*, the Emperour beloved of God,
'and in all things like his Father, redu-
'ced all the *Eaſt* into his Power, and
'brought the Empire of the *Romans* into
'one, as it had been of old, and obtain-
'ed an Univerſal Kingdom, from the ri-
'ſing of the Sun, to the utmoſt borders
'of the *Weſt*, and to both the other Re-
'gions of the *North* and *South*, in perfect
'peace: Then the fear of Tyranny where-
'with men were before oppreſſed, was
'utterly taken away from the life of
'men; then frequent Aſſemblies were
'held, and Feſtivals kept; then all things
'abounded with gladneſs and joy; then
'they that were before of a dejected
'countenance, and ſorrowful, looked
'with a pleaſant face, and with joyful
'eyes; then with Dances and Hymns,
'throughout all Cities and Fields, they
'proclaimed firſt, that God was truly
'God, and the Higheſt King of all:
'next, they magnified the Emperour and
'his Children, moſt dear unto God.
'Then there was no remembrance of the
'former

'former evils; then all Impiety was for-
'gotten; then there was a ſweet enjoy-
'ment of preſent goods, and a joyful
'expectation of future: Then finally,
'not only the Decrees of the Emperour,
'the moſt Illuſtrious Conquerour, full of
'Humanity and Clemency, but his Laws
'alſo glorious in Magnificence, and
'fraught with Tokens of true Piety, were
'publiſhed in all places: So the Peſtilent
'Spot of all Tyranny being purged away,
'and wholly blotted out, *Conſtantine* a-
'lone, and his Children, thenceforth poſ-
'ſeſſed the Helm of the Empire, which
'by Right pertained to them; it being
'made ſecure by his Authority and Go-
'vernment, and freed from all envy and
'fear. Hitherto *Euſebius Pamphilus*, of
'all Eccleſiaſtical Writers moſt worthy of
'belief.

Thus their own Record in the *Vatican* juſtifieth *Euſebius*: and thus *Nicolinus* produceth it, who alſo defendeth *Euſebius*, though himſelf holdeth the *Donation of Conſtantine* firm; not diſcerning how that Hiſtory overthroweth the ſame. But *Binius* who ſaw the inconſiſtence better, crys out of *Euſebius* for a Lyar, a Flatterer, an Arrian, becauſe he ſtands in his way. Thus all of them, here and there,

ſerve

ſerve the Fathers: For *Euſebius* lived in the time of *Conſtantine* himſelf, and was Honourable in his eyes: He was Biſhop of *Cæſarea-Cappadocia*, and an individual Friend of *Pamphilus* the *Martyr*, a Father in the *Nicene Council*, and one of thoſe that diſputed there, in perſon, againſt *Phædo* the *Arrian*: As *Binius* alſo himſelf recordeth in the Diſputation, extant in his *Tomes*. But of ſuch Legends as this, and the Tragical Story of *Conſtantine*, we have more than good ſtore in Popiſh Writers: As you may ſee at large in Dr. *Stillingfleet* his Book of *Popiſh Counterfeit Miracles*.

CAP. XIII.

The Epiſtle of Pope Damaſus *to* Aurelius, *Archbiſhop of* Carthage, *commanding him to take care, that the Decretals of the Roman Biſhops be preached and publiſhed abroad: Wherein the Forgeries of the Church of* Rome *are Fathered on the Holy Ghoſt.*

DAmaſus, *to his moſt Reverend Brother, and Fellow-Biſhop* Aurelius. *We have received the Epiſtle of your Holi-*

neſs

ness with due Veneration: Wherein we understand how your Reverence and Prudence thirsteth, as is fit, for the Apostolical Decrees. Concerning which Affair, we have sent some of those which you desired, and desire to send more when you shall send unto us. Yet we have past by none of our Predecessors, from the Death of Blessed Peter, *Prince of the Apostles, of whose Decrees we have not sent somewhat to you under our certain Seal by* Ammonius *the Priest, and* Fælix *the Deacon: Which we both desire you to keep, and command to be preached and published to others; that they may inviolably be kept with due Veneration of all, and inviolably observed, and diligently reverenced by all future Ages.*

Because the voluntary Breakers of the Canons are heavily censured by the H. Fathers, and condemned by the H. Ghost, by whose Gift and Inspiration they were dictated: Because they do not unfitly seem to blaspheme the H. Ghost, who being not compelled by any necessity, but willingly (as was before said) either do any thing perversly, or presume to speak against the same Holy Canons, or consent to them that will; for such a presumption is manifestly one kind of blaspheming the H. Ghost: Because (as was even now promised) it acteth against

againſt him, by whoſe grace and impulſe the ſame Holy Canons were ſet forth. But the wickedneſs of the Devil is wont to de-
☞ *ceive many, and ſo doth very oftentimes delude the imprudence of ſome by a ſimilitude of Piety, that he perſwadeth them to take hurtful things for healthful.*

Therefore the Rule of H. Canons which are made by the Spirit of God, and conſecrated by the Reverence of the whole World, is faithfully to be known, and diligently to be handled by us; leſt by any means the
A Loop-hole for the Popes: *Decrees of the H. Fathers ſhould without inevitable neceſſity (which God forbid) be tranſgreſſed: but that we walking moſt faithfully in them, may by their Merits, God aſſiſting, deſerve the glory of a reward, and the heap of our labour.*

Theſe therefore being rightly conſidered, and upon our deliberation brought to the knowledge of your Churches, it moſt highly becometh you to obey the Rules of the ſame H. Canons, leſt the ſloth of ſome ſhould make them in any thing to walk contrary to them. But let your wiſe and wholeſome Doctrine, which deſires you in all things to pleaſe God, ſhew them theſe faithful Fellow-workmen in their Thrones, the coheirs and partakers of the Cœleſtial Kingdom. Dated XVI. *Kal. Jun.* Gratian *and* Cyricius *being Conſuls.*

The

The close of the Epistle (if not clear nonsense) is very obscure. The meaning of it is, that *Aurelius* should shew men the Decretal Epistles of *Clement*, *Anacletus*, &c. *those faithful Fellow-workmen in their Thrones, the coheirs and partakers of the Cœlestial Kingdom*, that are now in Heaven, to the intent they may obey them, and come to the same Eternal Glory. A goodly design doubtless. But we have a cross Proverb, *Woe be to the Sheep, while the Fox Preacheth.* This piety in the Close is but the Sheep-skin to cover the Fox, who needs not more cunning in Preaching, than concealing himself. We have a more sacred saying, *In the Pit which he made for others, is himself fallen.* And it is not impertinent: for while he chargeth others with the unpardonable sin, himself *blasphemes the Holy Ghost.* For to make the Holy Ghost the *Father of Lies*, is (I think) to blaspheme him.

Damasus, we confess, never made the Epistle; but that makes the matter worse. Some other in *Damasus* his Coat, is guilty of this accursed business; that while he Fathers the Frauds, which himself invented, on the H. Ghost, has not *ignorance* to *excuse*, but *malice* to *condemn* him. And whether the Forgeries are

are not so Fathered still on the Holy Ghost, may be a proper Question. *Binius*, I think, was afraid of these Epistles.

Nicolinus in his *Printer to the Reader*, pretendeth an exact *observation of the time, under what Pope* things were done: but for once he varies the method, and sets this in the Front of the Forgeries, to countenance all.

He knows them perhaps to be what they are, yet clearly owns them.

There is some Errour in the date of these Epistles; an usual Symptom of the Disease in such Instruments. Instead of the XVI. *Kal. Jun. Nicolinus* putteth it the XI. Some hidden reason compels him, or he would never be so nice: for *Cyricius*, *Siricius* a small mistake: But the next is greater, for *Gratian*, *Equitius*. As if *Damasus* the Pope could not tell who was *Consul* at *Rome* when he wrote his Letter.

I wonder at *Damasus* for one thing much; he tells us of *the wickedness of the Devil, who deludes men with a shew of Piety*, and forces in that expression of the *Devils perswading men to take hurtful things for healthful* so affectedly, that it would make one to think his Guilt put

him

him in memory of such a saying. But his design in charging all that impugn them, with the dreadful and unpardonable sin of blaspheming the Holy Ghost, was more clearly to deter men from writing or speaking against these pretended Canons. And perhaps he declaims against *the wickedness of others, that delude the imprudence of some with a similitude of Piety*; and so loudly inveigheth against the Guilt of *perswading men to take hurtful things for healthful*, to remove the suspition from himself. Whatever 'tis, no man is more guilty of the Fraud in the World.

You may note a contradiction in the Letter: The Canons of the H. Fathers, and Bishops of *Rome*, were *consecrated by the Reverence of the whole World*; and yet upon *Aurelius* his desire, were newly *brought to the knowledge of the Churches*, and now first ordered to be *published and preached*.

They past the *deliberation* of our present *Damasus* before they came abroad, *being rightly considered, and upon due deliberation brought to the knowledge of the Churches*. Doubtless they were well weighed, and what was most agreeable to the *Roman Chair* was pickt out, and chosen for the purpose.

GAP.

CAP. XIV.

Counterfeit Canons of the Apostles defended by Binius. *A Glympse of his Pretences, Sophistries, and Contradictions. A Forged Council of Apostles concerning Images, defended by* Binius *and* Turrian.

Severinus Binius, a late Collector of the Councils, is grown so famous, that his Voluminous Tomes have been Printed thrice; he is approved by an Epistle of Pope *Paul* V. inserted among other Instruments before his Work, and so highly esteemed, that he is exactly followed by *Labbe* and *Cossartius* in 17 Volumes, and taken in, word for word, by the COLLECTIO REGIA; lately published by the care of a King in 37 Tomes.

The reason why they follow *Binius* so exactly, the *Collectio Regia* giveth in these words, set next to the Title-page of the Book, for our better information. *We thought fit to follow the last collection of the Councils put forth by* Binius, *and illustrated with his Notes; and to Print it wholly, as that which of all others is most richly stored.* Wherein they have done

done *Binius* as great Honour as one can well imagine: for it ſhews his Notes to be the beſt and moſt convenient that can be gotten in the Church of *Rome*, and that all the Collectors ſince (which were very many) have not been able to deviſe better.

Hereupon it followeth, that in one Work we may the more conciſely treat of *Binius*, *Labbe*, *Coſſartius*, and the *Collectio Regia* together.

I once intended to give you a Copy of the Popes approbation, with the other Authorities by which *Binius* is approved; but as the caſe ſtandeth it is ſuperfluous.

He pretendeth in *Prefaces and Promiſes*, to juſtifie all the Canons, Councils, and Decretal Epiſtles, and maketh a glorious ſhew, ſetting them down afterwards with great *Titles* of Splendour and Majeſty; in ſuch ſort, that a man would take them all for Authentick Records: But when he cometh to his *Notes*, he many times deſerteth his deſign, and confeſſeth the Impoſture. But his *Notes* are Pen'd in more obſcure and inconſiderable Letters, and thoſe his acknowledgments hidden from a Tranſceant Eye in little room.

In his Letter to *Paul* V. he layeth all his Labours at the Popes Feet. So that we are like to have good on't, when the Malefactor (accused) is made sole Lord and Judge of the Witnesses.

He hath several Prefaces to the Reader, and to Persons of the Highest Rank and Splendour: in which he pretends to magnifie the Decrees and Canons following, as good Records.

He prefixeth *Isidore*'s Counterfeit *Preface* before his Collection.

Over the Canons of the Apostles, in a Splendid manner, he sets this Title.

THE CANONS OF THE HOLY APOSTLES WITH ALL VENERATION TO BE FOLLOWED. According to The Ancient Edition OF *DIONYSIUS EXIGUUS.*

A man would think now there should no more *Canons* be laid down, than *Dionysius*

nysius Exiguus hath in his Ancient Edition: But as if he intended to bear the Mark of the Beast in his Forehead, he puts under this Title *eighty four Canons of the Apostles*, whereas *Dionysius* hath but 50. Certainly 'tis not well done so to Cheat his Reader with a Lye; but in some blind Corner or other he will make us satisfaction.

Over against this he puts a Note in the Margin, thus: Francis Turrian, *of the Society of* Jesus, *hath published a very clear Book in Defence of the Apostles Canons*. He approveth the Book, yet rejecteth two of the Canons which *Turrian* defendeth: but that is concealed till afterwards.

It is his custom, in the top of his Pages, Chapters and Margins, eminent and conspicuous places, to put Notes or Titles, defending those Counterfeit Antiquities, which in some little Gloss hidden in the Text, he really slighteth: For the Potentates of the World, with their Lords and Councellors, not having time enough to search into the bottom, may by such means as these neatly be deceived; while they think no man so impudent, as in the same Leaf, to contradict his *pretences*. So that the very greatness

of the Crime is their greateſt ſecurity.

Another Artifice like this, is that of putting the Preface of *Dionyſius Exiguus* before theſe Tomes of his own, the better to countenance the enſuing Frauds. Though *Dionyſius* were dead 1000 years before he wrote them, and never intended, nor thought of the greater part of them.

But Lyars are intangled always in the Bryers: what is convenient in one reſpect, being inconvenient in another.

For in that his Preface, *Dionyſius* ſpeaking for himſelf, ſaith only this: *In the beginning we have placed thoſe Canons which are ſaid to be the Apoſtles, tranſlated out of* Greek: *which becauſe the moſt do not eaſily acknowledge, I thought meet to acquaint your Holineſs with the ſame.*

He doubts them all you ſee; yet ſpeaketh only of his own fifty, which he hath in the Code which himſelf digeſted: He does not meddle with thoſe that make up the number of 84. no more than *Iſidore* and *Merlin* do: Howbeit *Binius*, when he comes to his Notes upon the word *Canones Apoſtolorum*, ſpeaketh thus, after his large Copy in three Columns of all the 84. *Theſe* Canons *made by the Authority of the Apoſtles, and by Tradition from*

from them delivered to us, Clement *of* Rome, *S.* Peter's *Disciple, wrote in Greek; and* Dionysius Exiguus, *an Abbot of* Rome, *translated them into Latine, in the time of* Justinus *the Emperour.* An. 520.

He does not prove that *Clement* wrote them, unless by the last Canon, which hath *Per me Clementem* in it: nor by that neither; for that he confesseth to be a Forgery. *Dionysius* that lived 1000 years before *Binius*, does not say that *Clement* wrote them, but rather the contrary: He suspects them all, and knows *Clement* could not write them all; since himself has but fifty, and those only by Rumour, not Tradition

Nay *Binius* himself, you will see presently, rejected some; and yet here he pretendeth the whole number to be written, both by *Clement* in Greek, and by *Dionysius* in Latine: For of all his Catalogue, he saith, *These Canons*, &c. Clement *of* Rome, *S.* Peter's *Disciple, wrote in Greek, and* Dionysius Exiguus, *an Abbot in* Rome, *translated them into Latine*; as if it were not sufficient to write a Lye in the Front, unless he closed up the Canons with a Lye in the Tail.

It would be worth the Enquiry to

know where they had the 34. which were unknown to the Ancient *Dionysius*? For after all this, he seems to reject them in the passage following.

Horum quinquaginta priores, &c. saith he, *Only the first fifty of these (the last of which is of dipping thrice in Baptism) containing nothing but sound Apostolical Doctrine, and approved by Ancient Bishops, Councils, and Fathers, are received as Authentick*, Cap. 3. Dist. 16. *And according to that common Rule of the Holy Fathers, because the Author of them is unknown, they are rightly believed to flow unto us by Apostolical Tradition. The residue by Pope* Gelasius, Can. Sanct. Dist. 15. *are accounted Apocryphal; both because their Author is unknown, as also because by the* 65. *and the last Canon, it is evident, that some of them are craftily put in by the Grecians, and some of them corrupted by Hereticks.*

This passage deserves one or two remarkable Observations.

1. If the Tradition of the Apostles, though committed to *writing*, be capable of corruption; what security can we have of *Oral Tradition*, which is far more loose, and liable to danger?

2. If the Church of *Rome* were unable

ble to secure the *Apostles Canons* from the Leven of the *Grecians*, and other *Hereticks*; or so careless, as not to keep one Copy, or Record *sincere*; what assurance can we have of her care and ability in the residue? This shews the weakness of these inconvenient Shifts, and pitiful Answers.

But the reason why some are *received as Authentick*, and others *accounted Apocryphal*, is most fit to be marked. The reason why it is highly to be presumed, that the first 50 Canons should be Apostolical, is, *Because the Author of them is unknown*: And the reason why the residue are rejected, is, *Because the Author of them is unknown*. So that the same reason (as Fire hardens Clay, and softens Wax) will prove contrary things. And by reasoning in such a Latitude, it will be easie to prove the Sun *black*, and the Sky a Molehill.

Howbeit for these reasons, *Gelasius* an Ancient Pope rejecteth some of them: But *Binius* takes the liberty to put his judgment in the other end of the Scale; and outfacing us with a Counterfeit *Clement*, and Pretended *Dionysius*, will have all but two, to be Authentick Canons: All but two; namely, *the* 65. *and the last Canon*; *by which it is evident*, *that some*

of them are craftily put in by the Grecians, and some of them corrupted by Hereticks. Some of them *put in* by the Grecians, must at least be two; and some of them *corrupted* by Hereticks, must at least be two more; yet they are all of them, except two, Authentick.

Let his reason be what it will, we observe, 1. That the Church of *Rome* is in a tottering condition, when a poor Canon of *Collein* shall take upon him to refel the Sentence of an Ancient Pope, and fourscore Bishops: for so many did *Gelasius* use in discerning the *Apocryphal* from *Genuine* Books; and this Sentence was Definitive by a Pope in his Council: So that 2. A Pope in his Council is not Infallible. 3. If *Binius* be right, *Gelasius* and fourscore Bishops did err exceedingly in condemning the Code of 84 Canons, which S. *Clement* wrote from the mouth of the Apostles. 4. The Church of *Rome* is divided, the New and the Old Church of *Rome* are against each other. The New is all for Additions, and the very Apostles Canons, allowed in *Gelasius* his time, which was 1260 years ago, are not sufficient, unless more be added.

But let us now consider *Binius* his reasons.

reasons. *Quia tamen ex his posterioribus ferè omnes præter prædictos duos,&c. But because all these latter almost, besides the two forementioned, are either by the Authority of the Roman Bishops, or by the Decrees of other Councils, or by the Sentences of some Fathers, confirmed and approved, as is manifest by these our Marginals and Annotations: (So that it may not lightly or rashly be doubted, whether they were taken hence by the Bishops, Councils, and Fathers, or rather translated hither, and put here out of their Writings:) Hereupon they may and ought rightly and deservedly all, except the two excepted, to be taken for Authentick.*

How perplexed his discourse is, I suppose you see. His courage fails in the midst, and it becomes thereupon so rough and difficult, that it is scarce intelligible. The occasion of its Incoherence is that Parenthesis (thrust into the middle.) For *Binius* foreseeing a strong Objection to the Discourse he was going to make, claps it Sophistically into the midst of his Argument; hoping thereupon, that it would never more be retorted upon him: Which you may easily see, both by the Nature of his Argument, and by the resolution of his words.

For

For his Argument is this; which if you lay aside the Answer to it, runs smoothly. *Almost all these latter Canons, besides the two forementioned, are either by the Authority of Roman Bishops, or the Decrees of other Councils, or the Sentences of some Fathers, confirmed and approved (:) hereupon they may and ought rightly and deservedly, all except the two excepted, to be taken for Authentick.* Now the Answer is the *Parenthesis* in the midst. Certain Sentences like to these Canons are in the Fathers writings, but so contained there, *that it may not lightly or rashly be doubted, whether they were taken hence by the Bishops, Councils, and Fathers, or rather translated hither, and put here out of their Writings. To doubt a thing rashly* is nonsense; but it may justly be feared, that these Canons are Sentences pickt out of other Books, and packt into a Body, bearing the name of the *Apostles Canons*. His Conscience did convict him, and he replieth not a word, though it be an important consideration in the case.

But there is a worse fault in his *Logick*; he argues from *Particulars* to *Universals*: for having said, *Ferè omnes præter prædictos duos*, he comes to conclude,

clude, *Omnes præter prædictos duos.* Almoſt all except two are approved, therefore all except two are Authentick.

Such Tricks as theſe he hath often: And ſometimes affects an obſcure kind of ſpeaking, on purpoſe to blind the Reader; eſpecially when he is intangled with ſome difficult Argument: He then Clouds himſelf, like the *Cuttle*, in his own *Ink*, that he might vomit up the *Hook* in the dark, and ſcape away.

He might have produced a General Council, if he pleaſed, to confirm all the 84 Canons, and that *under the Name of the Apoſtles too*, which had been more to the purpoſe: but then he muſt have confeſſed the laſt Canon of *Clement* to be true, and conſequently that his eight Books of Conſtitutions, and his two Epiſtles, are part of the Bible; or elſe that the Decree of the Council, confirming theſe, was *Spurious*; or elſe of neceſſity, that the Pope and Council did *err*. But he had more kindneſs for the Pope than ſo, and therefore perhaps let the Council alone.

He would inure you by his words to believe that Popes are equal to Councils. *Becauſe they are*, ſaith he, *either by the Authority of Roman Biſhops, or other Councils,*

cils, or ſome Fathers confirmed, they may and ought to be taken for Authentick. Some Fathers is a dwindling expreſſion: He very well knows that 217 were rejected together in the ſixth Council of *Carthage. Roman Biſhops*, and *other Councils*, are words of ſome weight: But what can *other Councils* do, if the *Roman Biſhops* pleaſe to reject them? The *Roman Biſhops*, and *other Councils*, are ſo put in contradiſtinction, that the Authority of *Roman Biſhops* is ſet before that of *other Councils*: And perhaps the proportion being obſerved, the *Roman Biſhops* muſt be thought as far above *other Councils*, as *other Councils* above *ſome Fathers*.

In other places they affirm a Pope with his Council to be Infallible: Here, that *the Roman Biſhop is a Council*: Otherwiſe it is nonſenſe to ſay, *The Roman Biſhops, or other Councils*. The Roman Biſhop hath a Council in himſelf: And indeed it is requiſite, that he of all other ſhould be the greateſt Council, when ſtanding alone, he is to judge of a Council, and to determine, even whether an Oecumenical Council ſhall be approved, or diſapproved.

This is a Taſt of *Binius*, an Elephants Clee, a Scrap of five large Volumes, full

full of the ſame integrity and perverſe-neſs.

The ſwelling words which they talk of, *approved* and *diſapproved Councils*, are all to be underſtood, of Councils approved, or diſapproved by the Roman Biſhop.

From his Canons we proceed to his Council: for *Binius* hath a Council of Apoſtles too, on a Prodigious Theme! the ſetting up of Images. It is but a ſhort one, and hath but one Canon, and that is the *eighth*. It is ſet forth in this form.

ANTIOCHENA SYNODUS APOSTOLORUM.

Canon. 8. *Nè decipiantur Salvati ob Idola: ſed pingant ex Oppoſito Divinam Humanamque manufactam impermixtam Effigiem Dei veri ac Salvatoris noſtri Jeſu Chriſti, ipſiuſque Servorum, contra Idola & Judæos. Neque errent in Idolis, neque ſimiles fiant Judæis.*

This is all: and ſure it is old, for the Latine is very bare. If you conſtrue it, it ſpeaketh thus, but hath no Greek Copy.

A COUNCIL of the APOSTLES at ANTIOCH.

Canon. 8. *Let not the Saved be deceived*

ved for Idols : but let them paint on the Oppoſite, the Divine and Humane unmingled Image of the true God, and of our Saviour Jeſus Chriſt, made with hands, and of his Servants. Neither let them err in Idols, nor be made like the Jews.

The firſt Authority he hath to prove it, is the 2 *Nicene* Council, 800 years almoſt after the Apoſtles. And he collecteth it thence by a blind conjecture, not by any evident Aſſertion of theirs.

Beſides this he citeth one *Pamphilus*, who teſtifieth that he found it in *Origen*'s Study, as *Turrian* ſaith againſt the Writers of *Magdenburg*. So that all this reſteth upon *Turrian*, an impudent Corrupter, as the World hath any. Where we firſt obſerve, that *Origen* had no Images himſelf, neither adored any. 2. That Images were forbidden in the H. Scripture, eſpecially in the Old Teſtament. 3. The Apoſtles were wont to allure the Jews, and not to offend them. *To the Jews*, ſaith S. Paul, *I became as a Jew, that I might gain the Jews.* Whereas to ſet up Images, was the only way to drive them out of the Temple. 4. That all other Councils, *Nice*, *Conſtantinople*, *Epheſus*, *Chalcedon*, *Arles*, *Eleberis*, *Antioch*, *Laodicea*, *Sardis*, *Jeruſalem*, *Alexandria*, *Rome*,

Rome, &c. during all the time of 800 years, were silent of this Apostolical Canon.

Concerning which, I beseech you to consider further: 1. That admitting it were in the 2 *Nicene* Council, that was an Idolatrous Council, addicted to Fables, and full of Forgeries; for which it is rejected by all the knowing and sounder part of the World. 2. The Apostles were not obeyed in this Commandment, neither in their own Age, nor in divers Ages after. 3. *Binius* himself seemeth conscious of its unsoundness, for he putteth it not among the Councils of the Apostles, which are before their Canons altogether, but in another place straggling by it self, in his own Notes, and after the Apostles Canons. 4. Since the Apostles wrote in Greek, this is rendered suspitious by wanting a Greek Copy. 5. No Collector produceth one word besides himself, in the whole Circuit of the first 400 years, on the behalf of Images. 6. The Fathers unanimously write against Images in the Church of GOD. 7. You may perceive by the dulness of the Sense out of what Storehouse this Fragment came, and by the horrid incongruity of *making a Divine and Humane Image unmingled*

mingled with hands: The Divinity and and Humanity being Natures infinitely distant, cannot be painted in the same Picture. But for want of a better, this Musty Evidence must serve the turn.

CAP. XV.

Of the Pontifical Falsity Fathered upon Damasus, *Bishop of* Rome, An. 397. *How the Popish Collectors use it as their Text, yet confess it to be a Forgery full of Lyes and contradictions.*

THe *Liber Pontificalis* is a Legend so stuffed with Lyes, that the very *Title* of it is notorious: The very first Inscription of the Book miscarries; not so as to need, like the former Counterfeits, either those of the *Apostles Canons*, or their *Council*, or the *Preface of Isidore*, a long Circuit of Deductions to prove the Forgery; *Binius*, *Labbe*, and the *Collectio Regia*, immediately confess it. It begin-neth thus.

THE

THE BOOK OF POPES,

From Pope Peter *down to* Pope Nicholas *of that Name the First; in which their Acts are described: The Acts of the first Popes by* Pope Damasus: *The rest by other* * *Ancient Men, and* * *worthy of credit.*

** Cunning honest men, like *Merlin's* Printer.

Upon this Title *Binius* noteth, *Hujus libri Pontificalis* Damasus *Auctor non est, &c.* Damasus *is not the Author of this Pontifical: but rather it is patched up of two divers Authors; as may be proved by this, that almost in every Popes Life, it contains things fighting with themselves: And so no account can be given of Things and Writings clashing with one another.* And for this he cites *Baronius, An. Christ.* 69. *nu.* 35. *An.* 348. *nu.* 16. & 17. *Anton. Possevin. Apparat. Sac. on the word* Damasus.

Now a man would expect he should lay aside the Book, and refuse to make use of such an odious Pamphlet: But for want of a better he takes it in, as his most Learned Companions do; and so they labour all under the miserable Fate of making a Forgery, the Text upon which their Notes and Volumes are the Commentary.

It is meet before I pass, to make some use of what is given us: for Observation is the Life of History, Reflexions digesting the Objects that are before us, and turning them into nourishment.

What is here said, concerneth not a Page, but a whole Book, stuffed with Legends, and Lives of Popes.

It was set forth as a Book made by *Damasus*, a Learned, Grave, and Ancient Bishop of *Rome*, that his name might give colour and Authority to the same.

Because it could not be believed that *Damasus* should write of Popes that followed after he was dead, part of it is ascribed to *other ancient men, and worthy of credit*; naming no body, for the greater Reverence, and shew of Antiquity, and the more pious estimation of unknown persons.

How ancient, and how worthy of credit they are that use such Cheats, and what a Mystery of Iniquity they make of Antiquity, you may easily conjecture.

Sometimes Forgeries are thrown upon the Greeks and Hereticks: but here is one made and compiled by the more Famous *Romans*.

Binius knew it to be a Forgery by the baseness of the Stile; *Consarcinatus est*,

It

It was patched up. That is his word; a Metaphor implying, the Taylors were but Botchers that made it. Secondly, By the contradictions that are in it, he knew they were divers Authors, because they jangle, and cannot agree. The parts of it are so irreconcileable, that the Story will by no means hang together.

It is a Vein of Lyes, reaching from S. *Peter* to *Damasus*, and from *Damasus* to *Nicholas* 1. containing the Lives of above 100 Popes, from S. *Peter* to the year 860.

About the time of this *Nicholas* 1. the Popedom was exalted above the Clouds, and was (of necessity) to be secured by as evil means, as it was gotten: When loe the Witch of *Endor* raises up *Samuel* in the good old *Damasus*, to tell the World that *Peter* was a Prince, and all his Successors *Universal Heads* of the *Catholick Church.*

Nicholas 1. began to sit about 50 years after the death of *Hadrian* 1. the Pope that is suspected by us to be the Father of the Forgeries. So great an Impression therefore being made by the Publication of *Isidore*, a little before, it was thought good to follow the Blow by this *Pontifical:* and a more ancient Father than *Isi-*

dore must be awakened out of his dust to justifie *him*. For as Light answered Light in *Solomons Buildings*, so do the *Lives* and *Letters* of the Popes; their Lives in the *Pontifical*, and their Letters in the *Decretal*.

The Artifice shews contrivance, and the design of it a deep and hidden Correspondence.

The World has been cheated for so long a time, by the attempt of wicked and deceitful men.

Peter Crab, *Carranza*, *Surius*, *Nicolinus*, the Elder Compilers of the Councils, use it boldly and freely, without warning their Readers to suspect it, or confessing it to be a Forgery; though *Binius*, and the last Compilers, upon necessary Conviction, are forced to do it.

Isidore and *Merlin* have it not at all: we may justly wonder therefore where these latter Collectors got it.

The Forgery is not about mean matters, but things most Sacred, the Rights of the Church, and the Souls of men.

Here the Papists are detected by their own confession; and he that is once taken, is still suspected.

The Works of Darkness are seldom discovered, so that more are committed than are known. All

All these Forgeries that are now acknowledged, did pass about 200 years ago for good Records, excepting some perhaps that were since invented: And if the last two Ages brought so many to light, an Age or two more may, through Gods blessing, accomplish Wonders.

The Secular state and security of the Pope, with his Adherents, which *Binius* in his Epistle to Pope *Paul* V. calls *Honor & Augmentum Ecclesiæ*, was the end of all. And if men excogitate Titles to Crowns, and patch up Genealogies with some Flaws, yet serviceable enough with the help of a Long Sword; then a Chair so Politick is able to do it more neatly, having had the strong Holds of the Church so long in their hands.

Now we shall note some few of those many Errours that are in the *Pontifical*; which, though it be a dirty circumstance to have such a Text to gloss on, is the Basis of their Discourses, and the Rule of their Method, both in the Popes and Councils. It beginneth thus.

Peter *the blessed Apostle, and Prince of the Apostles, the Son of* John, *of the Province of* Galilee, *of the City* Bethsaida, *the Brother of* Andrew, *sate in the Chair of* Antioch *seven years.* In the end it telleth *In.* 15.

us how long S. *Peter* Reigned, juſt *twenty five years, two moneths, and three days.* *Binius* tells us with the conſent of *Baronius*, it was rather twenty four years, five moneths, and eleven days.

The Pontifical ſaith, Peter *was Martyred with* Paul *on the ſame day:* Though *Prudentius* and S. *Auguſtine* ſay, *It was not the ſame year.* *Binius* reconcileth them, *They* were ſlain the ſame *day* indeed, but not the ſame *year*: Therefore ſay we, *Peter* was not Martyred with S. *Paul.*

The Pontifical ſays, *It was* 38 *years after the Paſſion of our Lord.* *More truly the* 35. ſaith Binius, *in the* 13 *year of* Nero, *and the* 69 *after the Birth of Chriſt.*

S *Peter's Name* is the Patron and Bulwark of the Roman Church; and therefore inſerted like a Shield in the Front. Next his Notes on S. *Peter's* Life, *Binius* inſerts *the Treatiſe of the Roman Churches Primacy*, Ex antiquo Codice: *out of an Old Book*, without any name at all: Which puts me in mind of the *Gibeonites old Bottles, clouted Shoes, and mouldy Bread*, and the notable Cheat which thereby they put on the *Iſraelites.* All is Old and Ancient in the Church of *Rome:* and this *Old Book* of the Primacy

cy set before the Councils according to the Rules of Art, because the *End* is to be proposed before the *Means*.

After this *old Treatise* of the *Primacy*, he cometh to S. *Linus*, *Pope and Martyr*. He is pleased to call him *Pope*, as well as *Pope Peter*; not as if his Contemporaries called him so, but because the Modern Title will not fit well on the present Popes, unless it be given to S. *Peter*, and the first Bishops of that *See*. And ever and anon he begins with a known Lye in the top of the Chapter, formally set by it self, the more pleasingly to take the eye, after the manner of a Title, *Ex Libro Pontificali* Damasi *Papæ*;

OUT OF THE PONTIFICAL OF POPE *DAMASUS*.

This course he continues from Life to Life throughout all the Popes, so far as the Pontifical lasteth, intermixing the *Decretal Epistles* first, and then the *Councils*, in the Lives of the several Popes: or to use his form, *under the Pope* in whose Life they happened. And all his Tomes being moulded into that form, it makes every Pope seem, to him that is not aware of the fetch, the Supreme over all Councils from the beginning. And with this Method he always goes on, *Ex libro*

bro Pontificali Damasi *Papæ*, hoping perhaps that in long tract of time, he should be at last believed.

In all the Book, there is scarce a Life, wherein there are not as many Errours, as in S. *Peter*'s. As in example.

An. 70. Linus *sate eleven years, three moneths, and twelve days*, saith the Pontifical: *Binius* saith, *It was eleven years, two moneths, and twenty three days.* A days difference, where the exactness is pretended to be so great, shews all to be Counterfeit.

An. 81. He saith, Cletus *sate twelve years, one moneth, and eleven days*: *Binius* rails on him for the mistake; though he agrees with him in the main, *that* Linus *and* Cletus *sate some twenty three years between* Peter *and* Clement. So that on this account, S. *James* was dead above 27 years before S. *Clement* (who wrote a Decretal Epistle to him) came to the Chair: For before he was Pope he might write an *Epistle*, but not a *Decretal Epistle.*

Cletus (saith *Binius*) *was by S.* Irenæus, Ignatius, *and* Eusebius, *called* Anacletus, *which* Baronius *thinks was a mistake among the Greeks, occasioned by the Errour of Writers and Libraries.* What shifts will a man be driven to by a desperate Cause!

Cause! Three of the best and most Ancient Fathers were cheated *with the Errour of Writers and Libraries*, concerning a mans *Name* that was alive, either not long before, or together with themselves. S. *Irenæus* and *Ignatius* are extremely Ancient. *Ignatius* lived before *Anacletus* was Bishop of *Rome*, much more before his Name was put into *Libraries*, and much more yet, before it could be corrupted there by the *mistake of Scribes and Writers*. But such *Errours of Writers and Libraries* are a good hint, how capable they are of them, and how much the Church of *Rome* is acquainted with them.

Binius is at last terribly provoked with the nonsense of the *Pontifical*: for whereas it saith, Cletus *was in the Church from the seventh Consulship of* Vespasian, *and fifth of* Domitian, *to the ninth of* Domitian, *and the Consulship of* Rufus; that is, from the 78 year of *Christ*, to the 85. *Binius* speaking as if he were present, takes him up smartly, *Errorem igitur Errori addis, quisquis hujus Pontificalis Authores*, &c. *Whoever thou be that art the Author of this Pontifical, thou addest Errour to Errour: For if* Cletus *began to sit in the forementioned Consulship, in the 78 year*

year of Christ, how did he immediately succeed Linus, *dying, as thou saidst, in the 69 year of Christ,* Capito *and* Rufus *being Consuls? How wilt thou excuse a 9 years Interregnum in the Chair, made only by thy Authority contradicting it self? How sayest thou that* Cletus *sate twelve years, whose continuance thou doest circumscribe by two Consulships, in the space of 7 years distant from themselves? How, which is more intollerable and absurd, doest thou say, that* Clement *sate from the Consulship of* Trachilus *and* Italicus, *even to the third year of* Trajan; *which is from the 70 year of Christ to the* 102. *and so to have administred the See* 33 *years, whom in his Life thou affirmest to have continued only 9 years?* Thus far *Binius.*

When *Cato* saw the Southsayers saluting one another in the *Roman* Market-place, he said, I wonder they can forbear laughing, to think how delicately they cheat the people! *Hence therefore,* saith Binius, *O Reader, thou mayest perceive on what Rocks he shall dash, whosoever shall suppose the writings of this Book to be taken up upon Trust, without any Inquisition!* Yet when the fit is over, in the very next line, he is at it again, THE LIFE, EPISTLES, AND DECREES OF CLEMENT,

MENT, EX LIBRO PONTIFICALI DAMASI P. The Pontifical is (afreſh) aſcribed to *Damaſus*: For Friends may quarrel, without falling out eternally. But if they are ſo angry, what make they together? What have Scholars to do in ſo ſcandalous a Fellows Company? Why of all Books in the World do they take this to follow? All of them from *Peter Crab* to the *Collectio Regia?* Why not the Grave, Sincere, and Learned? Why not a true Record? Why do they chuſe a Counterfeit ſo *full of lyes and contradictions*? It is the higheſt Symptom of a deadly cauſe, that they take ſuch a Fellow to be their Copy to write after, their Text to gloſs on, their Guide to follow. For all theſe groſs miſtakes are committed within the compaſs of ſome 30 or 40 lines, in four Lives of *one hundred and ſix*: And in every Life almoſt throughout, they are exerciſed in the ſame manner. If this be the beſt Record they can find for the purpoſe, and all their Antiquities be like this, they are as mouldy and rotten as can well be deſired.

CAP.

CAP. XVI.

Of the Decretal Epiſtles forged in the Names of the firſt holy Martyrs and Biſhops of Rome. *The firſt was ſent (as they pretend) from S.* Clement, *by S.* Peter's *order, to S.* James *the Biſhop of* Jeruſalem, *ſeven years after he was dead; and by the beſt Account* 27. *S.* Clement's *Recognitions a confeſſed Forgery.*

TO ſtumble in the Threſhold is Ominous: If the firſt of all the Decretals be a Forgery, it is a leading Card to the reſidue.

Binius his Title, and the Text of the *Pontifical*, is repreſented thus.

THE LIFE, EPISTLES, AND DECREES OF POPE *CLEMENT* I.

Out of the *Pontifical* of Pope *DAMASUS.*

He made two Epiſtles that are called Canonical. *This man, by the Precept of* S. Peter, *undertook the Government of the Church; as by Jeſus Chriſt our Lord the Chair was committed to him. In the Epiſtle which he wrote to* S. James, *you ſhall*

ſhall find after what manner the Church was committed from S. Peter. Linus *and* Cletus *are therefore recorded to be before him, becauſe they were made Biſhops by the Prince of the Apoſtles himſelf, and ordained to the Prieſt-like Office before him.*

NOTES.

(After the Method of *Binius*.)

He made two Epiſtles called Canonical.] Theſe words are adapted to the 84th Canon of the Apoſtles, where two Epiſtles of *Clement*, and his eight *Books of Ordinations*, are made parts of the Canonical Scripture.

In the Epiſtle which he wrote to S. James.] Here the Pontifical openly voucheth his Epiſtle to S. *James*; which *Binius* afterwards tells you was written to *Simeon*. If the *Pontifical* be right, *Binius* was overſeen, in ſaying, the name of S. *James* crept by corruption into the Title of the Epiſtle, for that of *Simeon*. The Tales do not hang together.

They were made Biſhops by the Prince of the Apoſtles, &c.] You underſtand here, that S. *Peter* out of his ſuperabundant care for the Church, made three Biſhops of *Rome* in his own life time: So that *Rome* had four Popes at once, S. *Peter*, S. *Clement*, S. *Linus*, and S. *Cletus*. Some think

think that *Linus* and *Cletus* were S. *Clement*'s Adjutants in External Affairs: Some, that they succeeded each other in order: Some, that they presided over the Church together. Some say, that *Clement* out of modesty refused the Chair, till he was grown older belike. It is a world to see, what a variety and puzzle they are at in this matter: The confusion springeth from two causes: The first is the obscurity of the State of *Rome* in the beginning: The second is the ignorance of the Forger that made S. *Clement*'s Letter to S. *James*: For happening so heedlesly to Father it on S. *Clement*, he has made all the Story inconvenient. S. *Clement* saith not one word of refusing the Chair in his Epistle, nor of *Linus* and *Cletus* coming between him and it; but with a very fair Hypocritical shew, pretendeth in his Epistle to S. *James*, that he was chosen by S. *Peter*, and succeeded him accordingly. Whereupon, they that will have this Epistle to be a good and true Record, are forced of necessity to say, that S. *Peter* did himself ordain *Clement*, though they very well know that *Linus* and *Cletus*, or *Anacletus*, were both in their Order Bishops before him: For a sure Token, either

that

that the Church of *Rome* was little considered in the dawning of the Gospel, or that their ignorance marred her Officious *Impostors*, nothing is more obscure and doubtful than the order and manner of her first Bishops. The Pontifical undertakes to reconcile all; and does it luckily, were it not that it contradicts it self: For he saith of *Clement*, that *he undertook the Government of the* Church *by the precept of* Peter And yet of *Linus* and *Cletus* it saith, they *are recorded to be before him, because by the Prince of the Apostles they were made Bishops before him.*

Be that a contradiction or no, it was neither *Linus* nor *Cletus* it seems, but *Clement* who writ the Epistle to S. *James* about the death of *Peter*.

He made many books.] *Binius* upon those words observes, that *before his Epistles he wrote the Constitutions of the Apostles*, &c. *He did not make, but write the Apostles Canons in Greek*, &c. It is much he did not make them, for the *Coronis* of them, as *Nicolinus* calleth it, hath *by me Clement* in it; and for ought I know a *Pope* that hath the *fulness of power Apostolical*, may make Apostles Canons at any time. It is an odd observation, *He did not make, but write the Apostles Canons.*

Among

Among his other Monuments (saith Binius) *there are ten books of the circuits of* Peter; *which by some are called*, The Itinerary of Clement, *by others his Recognitions: Which since they are stuffed with* Loathsome Fables, *and the Fathers abstained from the use of them, as* Gelasius *also in a* Roman Council *rejected them for Apocryphal; all wise men will advisedly abstain from reading them. It is a Tradition, that* Clement *left the Rite of offering Sacrifice to the Church of* Rome *in writing. It is reported also, that many pieces are falsly published under the Name of* Clement.

Forgeries are (you see) thick and threefold in the Church of *Rome:* but this of *Clement*'s *Itinerary*, which *Binius* dissuadeth all men from reading, even ten Books, *Cum insulsis fabulis referti sunt, since they are stuft with loathsome Fables*, I desire you to take special notice of; because this Confession of his will discover him to be either a false man, or a Fool. It is a delicate Snare, and will detect S. *Clement*, and S. *Binius* together.

As for *Binius*, who defendeth *the first Epistle of* Clement *to S.* James for a good Record; if he did read the Epistle, and

note

note what he read, he was a falſe man for defending it againſt his Judgment and Conſcience. He that ſo mortally hated *the Itinerary of Clement*, could not but know the *Epiſtle* to be Forged, if he read it with any diligent obſervation: If he truſted others, he was an unwiſe man, to be ſo confident in maintaining it, upon the report of thoſe that read and tranſcribed it for him: For their inadvertency hath deceived him.

For S. *Clement* himſelf (if that Epiſtle be his) owneth the Forgery of S. *Clement*'s *Itinerary*, which *Binius* ſo extremely abhorreth. It muſt needs be a Forgery therefore, becauſe in this caſe, nothing but a Forgery can defend a Forgery: no Author (if a Saint) acknowledging thoſe Forgeries for his, which he never made.

After a long Oration which S. *Clement* ſendeth to S. *James*, in that Epiſtle out of S. *Peter*'s mouth, concerning the Dignity and Excellency of the Roman Chair, he has theſe words, ſpeaking of S. *Peter*.

When he had ſaid theſe things in the midſt before them all, he put his hands on me, and compelled me (wearied with Shamefacedneſs) to ſit in his Chair. *And when I was ſate, again he ſpake theſe things un-*

to me: I beseech thee, O Clement, *before all that are present, that after (as the Debt of Nature is) I have ended this present life, thou wouldst briefly write to* James, *the Brother of our Lord, either those things that relate to the beginning of thy Faith, or those thoughts also which before thy Faith thou hast born; and after what sort thou hast been a companion to me from the beginning, even to the end of my Journey, and my Acts; and what, being a Solicitous Hearer, thou hast taken from me disputing through all the* Cities; *and what, in all my preaching, was the order either of my words or actions: as also what End shall find me in this* City, *as I said; all things being (as thou art able) briefly comprehended, let it not grieve thee to declare it to him: Neither fear, that he will be much grieved at my End, since he will not doubt but I endure it for piety. But it will be a great solace to him, if he shall learn, that no unskilful man, or unlearned, and ignorant of the Discipline of Ecclesiastical Order, and the Rule of Doctrine, hath undertaken my* Chair: *For he knows, if an unlearned or an unskilful man take upon him the Office of a Doctor without, the Hearers and Disciples being involved in a Cloud of Ignorance, shall be drowned in destruction. Where-*

S. Peter's order about the Itinerary.

Wherefore I my Lord James, *when I had received these precepts from him, held it necessary to fulfil what he commanded, informing thee both concerning these things, and briefly comprehending, concerning those, which going through every* City, *he either uttered in the word of preaching, or wrought in the vertue of his deeds. Though concerning these things I have sent thee more, and more fully described already, at his command, under that very Title which he ordered to be prefixed; that is,* Clementis Itinerarium, The Itinerary of Clement, *not the preaching of* Peter.

In these words he telleth us, how S. *Peter* taking his leave of the World, placed him *in his Chair*, and by that Ceremony installed him in the Episcopal Throne in the presence of them all: What a charge he gave him in that moving circumstance of time, just before his piercing and bitter Passion, to write to S. *James*: How he ordered him to make an *Itinerary* of his Circuits throughout the World, and furnished him at the same time with the *Materials* and *Title* of the Book; *The Itinerary of* Clement, *not the preaching of* Peter. S. *Peter*'s modesty (as is to be supposed) giving the Honour of the Title, not to himself that was the *Subject*, but

to the *Author*: How S. *Clement*, according to this *commandment*, had sent to S. *James*, not only this Epistle, but the Book it self long before it; wherein the *Journeys and the Acts of* Peter *were more fully described:* And the great care which S. *Peter* took, lest the dead man should be grieved, by the Solace he provided in the Tydings sent unto him, concerning the perpetual certainty of *Skilfulness* and *Learning* in all his Successors, securing at once both the Church, and *his* Chair, is very remarkable. All these things, out of the very Bowels of the Epistle, disgrace the Chimera's of *Binius* and *Turrian*. For what Saint being well in his Wits, would tell the World, that S. *Peter* commanded him to make a *Forgery*, nay a putid Forgery, *stuffed with loathsom Fables*! S. *James* his Name is over and over in the *body* of the Epistle, not only in the *Title*. The Epistle was not sent to S. *James* by a *Figure*, but it plainly tells S. *James*, that he had sent him the *Itinerary* before; which consisting of *ten books*, must be some considerable time after S. *Peter*'s Death in making, some time in going from *Rome* to *Jerusalem*, and some time must be spent in coming back with the Answer, that certified him of

S. *James*

S. *James* his receiving it. After all which, this new Letter was written to S. *James*, impertinently giving him an account of the same business: And yet all this while S. *James* was dead before S. *Peter*. For as *Binius* observes, S. *Peter* was put to Death in the thirteenth year of *Nero*, and S. *James* in the seventh.

The Compiler of this Epistle, finding S. *Clement*'s *Itinerary* extant in the World, several hundreds of years before himself, and being not aware of its unsoundness, took it up as a good Record, and so fitted the Epistle and Fable to the purpose in hand, being himself cheated with a Forgery, as many others are, and not expecting to be detected so clearly, as it hath since happened.

But to make the matter more absurd, they have a second Letter to S. *James*, *De Sacratis vestibus, vel vasis*. Wherein he divides the *Priesthood* (as *Pius* in his Decretal afterwards does) *into three Orders*, *of Presbyter*, *Deacon*, and *Minister*: With what design I cannot tell, unless he would have us think *the Pope the only Bishop*. Wherein he also takes care about the *Lords Body*; orders the Priests with what Ceremony of *Fasting* and *Reverence* it shall be *consumed*: Gives Com-

mands about the *Pall*, the *Chair*, the *Candleſtick*, and the *Vail*: ſpeaks of the *Altar*, the *Worſhip of the Altar*, the *Doorkeepers*, the *Vails for the Gates*, the *covering of the Altar*, &c. As if there were ſtately Temples, Attires, Ornaments, and Utenſils, in thoſe early days of poverty & Perſecution, when a Den or a Cave was both *Sanctuary* and *Temple*. Among other things, he orders that no man ſhould *through ignorance believe a dead man ought to be wrapt in a* * *Fryers Coul*; a Novel, ſuperſtitious Errour. All which he ſpeaks out of the mouth of S. *Peter*, whom he calls the *Father and Prince of the Apoſtles*. In the end of the Letter, he denounces a Curſe againſt all them that will not keep S. *Peter*'s *Commandments*. So that *Peter*'s Name, and *Peter*'s Authority, is uſed for every thing appertaining to the Chair, and all the Apoſtles to be ordered by S. *Peter*'s Succeſſors, as S. James *the Brother of our Lord* was.

* Clerks.

CAP.

CAP. XVII.

Of Higinus *and* Pius, *as they are represented in the* Pontifical; *and of a notable Forgery in the name of* Hermes: *Where you have the Testimony of an Angel, concerning the Celebration of* Easter, *cited by no body, while the matter was in controversie.*

HIginus *sate*, saith the Pontifical, *four years, three moneths, and four days.* An. 184. Binius saith, *He sate four years, except two days*; counterfeiting as much exactness as the other. *If we should follow him in his Consuls*, saith he, *we should make* Higinus *sit twelve years.*

But the Pontifical is guilty of a more arrogant and *ambitious* errour: *The Hierarchy of the Church*, it saith, *was made by* Higinus, *to wit, the Order wherein Presbyters were inferiour to Bishops, Deacons to Presbyters, the people to Deacons.* *Binius* mendeth it as well as he is able, interpreting it only of a Reformation of Collapsed Discipline. But it suiteth so exactly with the distinction before made in S. *Clement*'s second Epistle, who will have the Priesthood divided into *the Or-*

der of Presbyter, Deacon, and Miniſter, that the deſign ſeemeth deeper than ſo. He doth not ſay, the Hierarchy of the Church was *corrected*, but *made* by *Hyginus*: which ſtrikes at the Root of Epiſcopacy; as if it were not of Divine, but Humane Inſtitution: and being *made* by the Pope alone, depended only on the Popes pleaſure.

Binius is not able to name the time wherein the Diſcipline of the Church was (in this reſpect) corrupted ſo, as to need the Reformation pretended.

An. 158. Next after *Hyginus*, the Pontifical bringeth in *Pius*, *an* Italian, *the Brother of a Shepherd He ſate nineteen years, four moneths, and three days, in the times of* Antoninus Pius. Hermes *his own Brother wrote a book, in which a Commandment was contained, given him by an Angel of the Lord, coming to him in the Habit of a Shepherd, that* Eaſter *ſhould be obſerved on the Lords Day. This man ordained, that an Heretick, coming from among the* Jews, *ſhould be baptized*, &c,

This *Hermes*, ſaith *Binius*, in his Notes on the place, *is the ſame whom S.* Paul *mentioneth in his Epiſtle to the* Romans. *Salute Aſyncritus, Phlegon, Hermas, Patrobus, Hermes*, &c. He was at Mans Eſtate

ſtate when S. *Paul* ſaluted him, and a very old man ſure for a Writer of Books in the time of *Pius*.

Binius is not willing to have him ſo obſcure as a Shepherd, but ſaith, *He was called* Paſtor, *either becauſe he was of the Family of* Junius Paſtor, *who in the third year of* Aurelian *was Conſul; or more probably, becauſe the Angel appeared to him in the form of a Shepherd.* In this his Gueſs he is upon the brink of rejecting the Pontifical. Howbeit he quits it not of a Lye: for inſtead of nineteen years which the Pontifical giveth him, *Binius* ſaith, *he ſate but nine years.* A ſmall miſtake in this Learned Pontifical.

Concerning the Book which *Hermes* the Shepherd wrote, he ſaith, *It was almoſt unknown among the Latines, but very famous among the Greeks*: Which was very ſtrange, conſidering he was the *Popes Brother*: A Book made by ſo eminent a perſon, and ſo near home, *unknown among the Latines*! But his meaning is perhaps, it was better known than truſted. For a little after he ſaith, *The Latines eſteemed it Apocryphal, as* Tertullian, Athanaſius, *and* Proſper *witneſs, and as* Gelaſius *decreed*; Can. Sanct. Diſt. 15.

Now becauſe their unmannerlineſs doth

doth reflect a little upon the Pope himself, who in his Decretal Epistle annexed, owns his Brother with an Honourable mention of the Angelical Vision; *Binius* to display more Learning on the behalf of the *Pontifical*, and *Pius* his *Decretal*, tells you; that *the Book of the true* Hermes Pastor, *praised so much by* Tertullian, Origen, Athanasius, Eusebius, Jerome, &c. *is not now Extant. Which is evident* (he saith) *because in that we now have, there is no Mention at all of Easter. Nay the Author of it saith, he was admonished to deliver it to* Clement *the Pope, by whom it was to be sent to forreign Cities.* They have as good Luck at *Rome*, as if they held Intelligence with *Purgatorie*. The *Dead* and *they* have as intimate a Correspondence, as if the Pope knew the Way to send his *Bulls* thither. Here is another Forgerie detected, by its Dedication to *S. Clement* who by no unusual Providence is served just in his own kind, for he disturbed *S. James*, and another disturbes him, in his *Grave*. Yet *Binius* is very much inclined to this Opinion, for from hence he gathereth, it was *longè ante hæc Tempora Scriptus, a Book written long before the time of* Pius. As no doubt it must, if it be not the same that was praised

praised by *Tertullian*, *Origen*, *Athanasius*, &c. For all Forgeries must be old and True, or they are not worth a farthing.

But how comes *Tertullian* and *Athanasius*, &c. to esteem it Apocryphal, and yet to praise it so much, in the same Breath? It is *Binius* his Breath, not theirs. They poor men are made like *Stage players* to say whatsoever the Poet listeth. Or else as *Binius* observes there were two Books of *Hermes* (though it be double dealing thus to have two of a Sort:) the one right, and the other *Apocryphal*.

But then *Gelasius* did very ill, there being two of a Sort, to condemn the one, and not tell us of the other. And so did *Ivo*. For this *Pastor* is one of the Catalogue we told you of in the Beginning.

But *Binius* has a fetch beyond this; He teaches you a way, how to take *both* these persons for the *same* man: and what you may say in defence of your self, if you so do. *However* (saith he) *if any one be disposed to take them for the same Author, Ex Sententiâ Illustriss. Card.* Baronii *dicendum est*, &c. *He must necessarily say, as* Baronius *gives his Opinion, that they were two commentaries, written at divers times, whereof the first was more famous among the Greeks the later more obscure among*

mong the Latines. A brave Antitheſis! ſo that upon the point the *Latines* had none. *The more obſcure among the Latines* was *obſcure* every where; *the more famous among the Greeks* and *the more obſcure among the Latines!* The *Antitheſis* makes a ſhew of giving you ſome Solid matter, but when you graſp it in your hand, it turnes to Air. Unleſs perhaps you will learn thereby, that the more obſcure among the Latines was a Book made in an inſtant, by a meer Conjecture and a pretty Mockery to gull the Reader, as a ſhadow at leaſt of ſome proof that the Pontifical and the Decretals are not Lyars.

Among other Things their Allowances are conſiderable: for they are good honeſt reaſonable men, and will let you think what you will of the Book, ſo you conſent to the main, and believe *the Popes Supremacy.* And next that, their Art of Inſtruction is to be weighed, Whether it be true or no, no matter: If the *Diſciple* can but defend himſelf by a Diſtinction, and eſcape the Conviction of an Abſurdity, it is enough; *Bellarmine* is at ſuch *Dicendums* often. Though 'tis a Secret among themſelves, they teach their Diſciples *What to ſay*, not *What is* True.

But

But I thought we had been agreed before, that of these *Hermes* one at least was a Forgerie.

It seems by Pope *Pius* his Letter, that *Hermes* was a *Doctor*, and not a *Shepherd*, *for in these Days*, he saith, *Hermes a Doctor of the faith, and of the* H. *Scriptures shined among us.* Not of old, but *in these Days.* Yet it is pretended, that the Book of old was by some order from on high, to be *delivered to Clement the Pope, by whom it was to be sent to forreign Cities.* Notwithstanding all their Contrivance, there Wit failes them sometimes, that are so accustomed to Lying. They have so many Irons in the fire that some of them miscarry, whether they will or no.

Nevertheless *that Hermes received this Commandment from the Angel Tertullian witnesseth, in his third Book of verses against Marcion* saith *Binius.* I have not heard much of *Tertullian's Poetrie.* I have his Works, put forth with the Notes of *Beatus Rhenanus*, and cannot find any such *verses* among them. If he hath, all that *Binius* pretendeth out of them, is that *Hermes spake Angelical Words*; Therefore he saw the Angel.

Pius in his Decretal Epistle applieth this Scripture, *Not holding the Head from which*

which all the body by joynts and bands having nourishment ministred, and knit together, increaseth with the increase of God,] to the Pope of *Rome*. *Whereupon*, he saith, *We instruct you all by our Apostolical authority, that you ought to observe the same Commandments, because we also observe the same. And ye ought not by any means to divide from the Head.*

The Commandment was given to *Hermes* by an Angel. Whereupon Pope *Pius* after the first complement, beginneth very unluckily with *forbidding the Religion or worshipping of Angels*. Whereas upon this occasion some eminent matter ought to have been spoken concerning Angels. But because of the words following, he puts them together. *Let no man beguile you of your reward in a voluntary humility of worshipping Angels*, &c. *Not holding the Head from which all the body by joynts and bands*, &c. Where he taketh off the *Eternal* Head, and puts a *New* one on the Churches shoulders. *For in these dayes* Hermes *a Doctor of the Faith and of the Holy Scriptures shined among us: And though we observed Easter on the foresaid day, yet because some doubted, for the confirming of their Souls, an Angel of the Lord appeared to the same* Hermes *in the*

Coloss. 2. 18, 19.

shape

ſhape of a Shepheard, and commanded him that the Paſſeover ſhould be celebrated by all on the Lords day: Whereupon we alſo inſtruct you all by our Apoſtolical authority, that you ought to obſerve the ſame Commandments. (Not becauſe an Angel brought them, or GOD ſent him; but) *Becauſe we alſo obſerve the ſame, and ye ought not by any means to divide from the Head.* And becauſe the buſineſs is to promote the Apoſtolical Authority above all the Angels, inſtead of extolling and magnifying them, which had been the natural method on ſuch a Topick: as if he would enervate the evidence of the Angel, he biddeth them *take heed*, and that *diligently, leaſt any one ſeduce you, by any Aſtrology, or Philoſophy, or vain Fallacy, according to the tradition of men: after the Rudiments of this World, and not after Chriſt's and true Tradition.* As if no more heed were to be given to an *Angel*, than to an Aſſe, unleſs the *Pope* firſt approved the Viſion: Nor is Philoſophy, nor the Tradition of men, nor any thing elſe to be valued in oppoſition to him, and his *true Tradition*; *for in him dwelleth all the fulneſs of the Godhead bodily: that ye may be repleat in him, who is the Head of all Principality and Power, and who hath commanded*

commanded this Apostolical See, to be the Head of all Churches, saying to the Prince of the Apostles, Thou art Peter, *and upon this Rock will I build my Church.*

What it is to walk *after Christ and true Tradition*, you may see Cleerly, by this Gloss upon our Saviours Text. They that do not *hold the Head, from which all the Body by Joynts and Bands having nourishment ministered, and knit together, increaseth with the increase of God*, are in extream peril of damnation. And our Saviour who is *the Head of all Principality and Power*, hath commanded this Apostolical See to be the Head of all Churches; Therefore, Whosoever holdeth not to this Head is in extream peril of damnation. For the Pope is not the Head of all Principality and Power *in himself*, but only by Derivation he is made the Head, &c. And consequently, 'tis as necessary to cleave unto him as to *Christ* himself. Since he *in whom all the fulness of the Godhead dwelleth Bodily*, dwelleth in his *Vicar*, even as *S. Peter* does in like manner. So that all Angels and Traditions of men, Reason, Philosophy *&c.* are but feeble Threeds for him that hath *Plenitudinem Potestatis, the fulness of*

Power

Power, and may *open the Kingdom of Heaven to whom he will*

It is a Croſs Obſervation to note the little Authority of the Popes *Cuſtome. For* though it it was the Practice of all the Roman Church to Keep Eaſter in ſuch a manner before, yet *ſome doubted*, that is, all the *Eaſtern Churches* were of another Opinion; till an Angel came to teach them otherwiſe. Yet when he came, he muſt not be believed for his own ſake, but the Popes: nor be obeyed for himſelf: ſo jealous was the Pope of his Apoſtolical Authority. *Euſeb.*

How weak both the Popes Authority and the Angels were, (which thus mutually needed each others aſſiſtance) appeareth by the Event, for notwithſtanding the Teſtimony of *Pius* and the *Angel*, this Controverſy was left undetermined till the *Nicene* Council.

It continued above 150 years after Pope *Pius* his days. Yet through all that conſiderable Tract of time, this *Teſtimony* of the *Angel* was cited by no Body. Only as *Ovid* makes uſe of the *Cock*, and his *Crowing* in the Morning, to introduce the fable of *Alector*; this wicked *Pius* maketh uſe of this Controverſy, for the fable of the Angel. But it was a little

Suſpicious that the *Angel* ſhould appear to no body but the *Popes Brother*, and the matter be publiſhed by no body but the Pope himſelf. It ſmelleth of the Forge out of which it came, being proved by the Pontifical of Pope *Damaſus*

CAP. XVIII.

A Letter fathered on Cornelius Biſhop of Rome in the year 254. concerning the Removal of the Apoſtles Bones: giving Evidence to the Antiquity of many Popiſh Doctrines, but is it ſelf a Forgery.

THe forgery made in the Name of *Pius*, is fitted to the year 158. You ſhall now ſee one made in the Name of *Cornelius* Biſhop of *Rome* in the year 254. 100. years after the former excepting four. Not as if there were no forgeries between this and that, there is ſcarce a year upon which they have not faſtned ſome thing, but ſhould we trace them all, through the weary Length of ſo many Ages, our Travail would be Endleſs. We have choſen one, or two, as Exemplars of the reſidue.

THE

THE FIRST EPISTLE
Of Cornelius *the Pope.*

Concerning the Translations of the Bodies of Peter *and* Paul, &c.

'*Cornelius* the Bishop to his Dear and 'most Beloved Brethren, the Sons 'of the Holy Church of God, and to all 'them that Serve our Lord in the right 'Faith.

'Considering the Benevolence of your 'Charity, because ye are Lovers of the 'Apostles and hold their Faith and Do-'ctrine, I determined to write unto 'you, (the Lord being the Author) some 'of those things which are at this time ne-'cessary to be Known, and which the Lord 'assisting, by the Merits of the Apostles, 'were lately done among us in the Church 'of *Rome*, or are now in Doing. Because 'Charity patronizing, I believe with fa-'therly Grace, ye willingly receive the 'Writings of the Apostolical See, and 'preform the Commandments of the 'same, and rejoyce in the Increases there-'of. Because whosoever engraffes him-'self in the root of Charity, neither failes 'of Greatness, (*nec a fructibus inanescit*)

'nor waxes vain from fruit, neither does 'he by Love loſe the Efficacious Work 'of fruitfulneſs. For Charity it ſelf does 'exerciſe the Hearts of the faithful, cor-'roborates their Senſes, that nothing 'ſeemeth Grievous, nothing difficult, but 'all is eaſy which is done; while its pro-'perty is to nouriſh Concord, to keep the 'Commandments, to joyn things diſſeve-'red, to correct Evil things, and to con-'ſolidate all other vertues by the Bulwark 'of its perfection.

'Wherefore I beſeech you to rejoyce 'with us, becauſe by the Entreaty of a 'certain devout Woman, and moſt no-'ble Matron *Lucina*, the bodies of *Peter* 'and *Paul* were lifted out of the Cata-'tumbæ. And firſt of all, the Body of 'the Bleſſed *Paul* was carried with Silence 'and put in the Grounds of the foreſaid 'Matron, in the Oſtienſian Way, neer to 'that Side where he was beheaded. But 'afterwards we received the Body of the 'Bleſſed *Peter*, the Prince of the Apo-'ſtes, and decently placed it neer the 'place where he was crucified, among the 'Bodies of the H. Biſhops, in the Temple 'of *Apollo*, in the golden Mountain, in the 'Vatican of *Nero*'s palace; the third day 'of the Calends of *July*: praying God

'and

'and our Lord Jesus Christ, that these his 'holy Apostles interceding, he would 'purge away the Spots of our Sins, and 'keep you in his Will all the dayes of 'your Life, and make you perseverable 'in the Fruit of Good works. But see that 'ye rejoice together for these things: Be-'cause the Holy Apostles themselves also 'rejoice together for your joy. Praise 'ye God alwaies, and he shall be glorified 'in you. For it is written, What shall I re-'turn unto the Lord, for all he hath re-'turned to me? I will take up the Cup of 'Salvation, and call upon the Name of 'the Lord.

In this first part of the Epistle *concerning the Translation of the Bodies of the B. Apostles*, Peter *and* Paul, the Pope does you to wit of his wonderful kindness and charity to the Dead, as also of his devotion and reverence towards the Relicks of such glorious Saints.

Wherein first of all, he would have his gratitude towards those blessed Founders of the *Roman See* made conspicuous, it being a thing meet to be published all the World over, as it is in most solemn manner here, by *Decretal Epistle*. 2. He does intimate the veneration due to Relicks, especially those of such glorious

Saints, as *Peter* and *Paul*. 3. He gives us to know that the Tranſlation of their Bodies from one Grave to another was a matter of ſuch moment, that it was *Quædam ex his quæ nunc temporis neceſſaria ſunt ſcire, A thing, in theſe dayes, neceſſary to be known.* 4. That the merits of the Apoſtles moved God to aſſiſt and bleſs the Church of *Rome* in all her Doings. 5. That God was the Author of thoſe things which he wrote unto them: According as he ſaith, *Decrevi vobis ſcribere, Domino Authore.* 6. That all the World did even in *Cornelius* daies, and upward, to the time of S *Clement* and S. *Peter, Scripta ſedis Apoſtolicæ libenter ſuſcipere, Willingly receive the Writings of the Apoſtolical See*, obey its commands, and *rejoice in its increaſes*. For the *Roman* Church is alwaies *increaſing* in Tradition, Doctrine, Wealth, *&c.* 7. That Love is ſo excellent an ingredient, that like Salt it muſt ſeaſon all things, eſpecially this Epiſtle, Becauſe it covereth a multitude of faults: The Contemplation of it otherwiſe comes in very boiſterouſly, as little pertaining to the Story of removing the Apoſtles bones.

The Epiſtle affords many other Notes, even in this little part of it: As that all Saints

Saints are to rejoice for any benefit done to the Church of *Rome*: That the bodies of the most blessed Apostles being too dishonourably buried before, turned to the greater joy of the Church, which otherwise had lost this occasion of Festivity. If you ask, how it was possible they should be *interred so gloriously* in the days of *Decius* a bloudy Persecutor? It was at the intreaty of *Lucina*, a noble Matron, of which kind there are some alwayes that have a great influence in the Church of *Rome*. That *Peter* was buried in the *Golden Mountain* as a presage of his Successors glory. That the Bishops of *Rome*, were even in the Height of Paganisme (and Idolatry) buried in *the Temple of Apollo*: That *Peter* was buried in three or four places at once: *among the Bishops of* Rome, *in the Temple of* Apollo, *in the Golden Mountain, and in the Vatican of* Nero's *Palace*; a little before *Cornelius* his Martyrdome, on the 3. of the Kalends of *July*.

If you will not believe this, consider yet further, the holiness of *Cornelius* affirming it. For while he was settling these Holy Bodies, he, and the Saints of the Church of *Rome* with him, prayed God and our Lord Jesus Christ, that up-

on the Interceſſion of thoſe Holy Apoſtles, he would purge away the Sins of all them to whom he wrote; the Merits of the Apoſtles, and eſpecially the Interceſſion of thoſe that ſate in the *Roman Chair* being eſtabliſhed 1450 years ago, by the Decretal Epiſtle of *Cornelius*: The Viſion of the Apoſtles, and their knowledge of things done upon Earth is intimated ſufficiently, together with the Principality and Piety of the Church of *Rome*, that was ever a Lover of the Saints, and a Worſhipper of their Relicks. Way is
An. 158. made too for Praying to Saints departed: this Part of the Epiſtle ending with that notable Paſſage of David, *What ſhall I give unto the Lord for all his Benefits towards me? I will take up the Cup of Salvation, and call upon the Name of the Lord.* Which ſhews the honourable uſe they make of the Scriptures.

Now if you enquire, Whether this Epiſtle be Authentick? you ſin againſt the Doctrine of *Implicit faith*, and highly Scandalize the Church of *Rome*. For can any man be ſo wicked, as to believe that *Cornelius*, or any other Pope ſhould counterfeit GOD to be the Author of a Counterfeit; or return ſuch Solemn praiſes for a feigned Deliverance; or write

write Publick Admonitions to all the Churches in the World concerning a Lie; or abuse the Holy Scriptures; and make nothing of Love, but a pretext to patch up, and cover Forgery? Yet let us hear what *Binius* and *Baronius* say concerning these Matters. For though the Epistle be never so formally set down, and a Lie written in the Top, both of the Epistle, and the Page, *Cornelii Papæ Epistola* 1. And again, *The first Epistle of Pope Cornelius:* yea, though *Binius* saith in his *Notes* on this Epistle, that *S. Jerom witnesseth* Cornelius *to have written many Epistles; and that this therefore is undeservedly taxed for its faith and authority, which has gotten so famous a Witness as Jerom.* Yet after all this, (though (among other Circumstances of Importance) it hath been laid down as a Good Record by *Binius* his Ancestors) he saith, *That it doth attribute to* Cornelius *the Translation of the H. Bodies of* Peter *and* Paul *from the Catatumbæ*, (which is, if I mistake not, from the meaner Graves of the Common people) *Id ex Libri Pontificalis Erroribus in Epistolam irrepsisse, probabile*, &c. *That that crept in into this Epistle, from among the Errours of the Pontifical, seemeth probable. For*

more

more truly that Tranſlation happened in the firſt Age, a little after their Paſſion: As by the teſtimony of S. Gregory the Pope we demonſtrated above.

Surely the feet upon which this Peacock ſtands, are very Black. The pride of *Rome* is founded like that of the great Whore, on the waters at leaſt, if not in the mire.

If you examine What, or Where this Teſtimony of S. *Gregory* is, that overthroweth this Epiſtle of *Cornelius*, a Perſon much more Ancient and Authentick than himſelf; and with what Circumſtances, or with what form of words *Binius* maketh uſe of the ſame? Let your patience turn to *Binius* his Notes on thoſe Words in the Pontifical, *Hic Temporibus*, &c. in the Life of *Cornelius*, and there it ſhall be ſatisfied.

CAP.

CAP. XIX.

The ridiculous Forgery of the Council of Sinuessa, *put into the Roman Martyrologies. How the City, and the name of it was consumed, (though when, no man can tell) by an Earthquake.*

MARCELLINUS the Bishop of *Rome* entered on his See about the year 296 in the dayes of *Diocletian*. The Pontifical in the Life of *Marcellinus* telleth us, that *he offered incense to an Idol*, to escape the wrath of the Emperour. *An.* 296.

Binius saith, *When* Marcellinus *the* Roman *Pontifex was therefore accused, because in the Temple of* Vesta *and* Isis, *he burnt incense, and offered Sacrifice to Heathen Images and Idols, to wit, that of* Jupiter *and* Saturn; 300 *Bishops came together in the City* Sinuessa, *to pass their Sentence on the Fall of* Marcellinus. *The place of meeting was the* Crypta Cleopatrensis, *which fifty, one after another could enter, it not being able to contain them all, by reason of its straitness. After the discussion of the Cause, and condemnation of certain Priests,* Marcellinus *the chief Bishop, publickly confessing his sin, cloathed with Sack-*

Sackcloath, ſprinckled with aſhes, proſtrate on the ground, acting Repentance, ſaid, I have ſinned before you, and cannot be in the Order of Prieſts: and ſo condemned himſelf by his own Sentence. ¶ *After thoſe of* Magdenburg, *the Engliſh Innovators reject this Convention of* 300 *Biſhops, as if it were feigned by the Donatiſts. Becauſe they think it improbable, that in this* 20. *year of* Diocleſian, *wherein the fierceſt Flame of Perſecution burned, and the Anger of the Emperours did rage more bitterly againſt the Chriſtians, throughout all the* Roman *world,* 300 *Biſhops ſhould be aſſembled together,* Bin. Not. in Vit. Marcellin.

By the way I muſt tell you, that the *Engliſh* do upon ſeveral accounts, beſides that of the *Perſecution* reject this *Council of Sinueſſa*, however it pleaſeth *Binius* to eaſe himſelf of labour, by mentioning only that. Neither do they faſten it on the *Donatiſts*, but the *Papiſts*. For though *Marcellinus* be made a *Donatiſt* in opinion, his Confeſſion being founded on that Doctrine, that no man guilty of mortal ſin, can (though penitent) continue in the Order of Prieſts: *Binius* himſelf puts the Doctrine into his mouth: while other *Doctrines* relating to the Popes Supremacy,

cy, and other *Persons* defending this Council, shew plainly enough whose it is, notwithstanding the present *Mist* which *Binius* putteth before our eyes. Hear him on.

But if no fear of the Persecution of Decius, saith he, *could hinder them, but that about fifty years before this, as we said in our Notes of the* Roman *Council held in the Interregnum, many Bishops of the Remoter Provinces, and many others neighbouring on* Italy, *and living in banishment, came together upon the Letters of the* Roman *Clergy, at* Rome, *and holding a Council there, ordained those things, which the present necessity of the Church did require: Why should it seem more distant from the truth, that by the most vigilant care of the* Roman *Clergy, the Bishops of Forreign Churches should be called together by Circular Epistles, and no fear or Danger of Life deterring them, meet at the time and place appointed, to transact and decide that cause, of all other the most deplorable, in which not only the* Roman *Church, but the whole Christian Religion was brought into the greatest Hazard, wherein the whole Foundation of the Church was shaken, in the first Bishop of the Catholick Faith, and almost utterly overthrown?*

Binius

Binius you see confesseth the Truth, that *Mercellinus* did offer *Incense* to an *Idol*: and that the Gates of Hell had well nigh prevailed against S. *Peters* Chair, in the Idolatry of his Apostate Successor. That therefore they might imitate God, *though the perverse way*, in bringing Good out of Evil: the matter is so neatly ordered, that the Ball reboundeth higher by its Fall; the Weakness of *Marcellinus* increases the Popes power, and his Disgrace is turned to his Greater Glory. His slip is made the establishment of all his Successors. For a Council of 300. Bishops is raised up, by the Invention of the Papists, which do all of them most humbly beseech the *Guilty Pope* to condemn himself, and Decree with one Consent, that the Sovereign Bishop of the City of *Rome* can be condemned by no body. For *out of thine own mouth thou shalt be justified, and out of thine own mouth thou shalt be condemned.* It is an important Point: and no witness fit to be lost, that giveth Testimony thereunto.

Concerning this Council therefore, on the Words *Acta Omnia.*] he saith, *Though exceeding many among the most learned of men, have endeavoured to prove those Acts to be Spurious, and of no weight, truly*

truly by Strong Arguments, and would esteem it as no other than a Device of the Donatists, cunningly contrived that the Name of Marcellinus, well accepted of among all the Ancients, and had in great Esteem, should be defamed: We nevertheless conceive the same Acts, to be not only not Commentious, or forged, to be ascribed to the Donatists; but rather to be had in great Veneration, both because venerable Antiquity it self fighteth sharply for them, compelling a Reverence even from the unwilling by its majesty: and because, by the Common Assent of all, being believed, it hath hitherto been received, and without all Controversy maintained in the Ancient Martyrologies, and Breviaries both of the Roman, and other Churches. Baron. *In Append. Tom.* 10. *Ad hunc Annum.*

Note here, that as *Surius*, and *Binius* and *Baronius*, so even the *Roman Church* hath it self received this Council into her purest Records, her Sacred *Martyrologies*, and *Mass-books*, or *Breviaries*. Which is a reason above all other reasons, compelling *Binius* and his fellowes, *Baronius*, *Labbe*, and the *Collectio Regia*, to embrace this Council. For it cannot be rejected without Prejudice to the Authority of the *Roman Chair*. Which as it clears the

the *Donatists* from the pretended imputation, discovers plainly who are the true Authors of this *Council.*

For though it be more than probable, that some pitiful barren Head, void of all Sence and Learning, did at first compose it, out of the affection he had to the See of *Rome* : Yet as in Treason all are Principals, so here *the Receiver is as bad as the Thief.* The *Roman* Church by aiding and abetting this Abomination, hath made it her own: Be it forged in what empty Shop it will, she hath magnified it to the Stars, by fixing it in her *Martyrologies* : The Chair is defiled with the Forgery it hath adopted: and the Pope hath made it as much his, as if it had been the Issue of his own Brain.

Being therefore it cannot now be deserted, without discovering the *shameful Secrets* of the *Roman Church*; *Binius* like a good Son endeavours to maintain it: but with such ill success, that he shames her more by miscarrying in the enterprize.

First he saith, *Exceeding many among the most learned of men, have endeavoured to prove those Acts to be spurious.* By these *most learned of Men* he means the Papists, not the Protestants: So that exceeding

ceeding many of the moſt learned Papiſts have rejected that Council; leſt the Chair ſhould be too much diſgraced with the reproach of *Marcellinus*. 2. He ſaith, *They have endeavoured to prove theſe Acts to be ſpurious, truly by ſtrong Arguments*, He confeſſeth the Arguments to be ſtrong againſt it. And here he varies a little from himſelf: for beſides the Perſecution of *Decius*, there are Arguments and ſtrong ones to, againſt this Council; which he before concealed. Nor do the *Engliſh Innovators* only, but the Papiſts alſo, and the moſt learned among them write againſt it. What Arguments then doth *Binius* bring to defend it? His Opinion, Antiquity, General Conſent, and all reſolved into the *Roman Martyrology*. As for the firſt, his *Neverthelefs I conceive*, will not do, againſt *ſtrong Arguments*. Antiquity, which is the ſecond, ſtands upon other mens Legs, and ſpeaks by other mens Mouths: She may be painted like a Woman, but is of neither Sex: And though *Binius* would perſwade us, that She fighteth in perſon very *ſharply* for the Council, you can ſee nothing but her *Name*, and his Talk of her Majeſty. She wanted the tongue of the Learned, and is a *dumb Champion*. His *General Conſent* is diſturbed by thoſe

exceeding many moſt Learned men, of which he had ſpoken before, *that endeavoured to prove theſe Acts to be ſpurious.* They come out of their Graves with *ſtrong Arguments*, to diſorder the *common Aſſent of all, by which it is beleived*; to defile the *Majeſty of Antiquity*, by which it is aſſerted, and to reprove *Binius* for a Lyar, who ſaith, that *it hath hitherto been received, and without all Controverſie maintained.* Nor is he a Lyar onely, but contradicteth himſelf, and fooliſhly bewrayeth his deſign, while he ſhufles and cuts upon all occaſions.

But perhaps you will ſay his meaning is, *It is without all Controverſie maintained* in *the Roman Martyrologies* and *Breviaries.* That reſerve he keeps for a *Starting-hole* then, but it will not do. He might ſay, it was *put in* without all controverſie, becauſe the *Roman Martyrologies* and *Breviaries* were works of Darkneſs, made in Secret by the Popes Authority: But is it *maintained* without all controverſie, when *exceeding many of the moſt Learned Men endeavour to prove its Acts to be Spurious by ſtrong Arguments?* Does *venerable Antiquity it ſelf fight ſharply for them, compelling a Reverence from the unwilling by its Majeſty; or is it by the com-*

common Assent of all believed; when *exceeding many* endeavour to refute it? As for the *Roman Martyrologies*, it is no wonder it should lie quiet in them. None were by but the Actors only, when the Council was put in; and if by dissembling the fraud, it be *maintained there*, it is no great business. But there it is, and that is sufficient.

For my part I could not have believed, that *Binius* or any other Sober man, could ever reckon such an horrid piece of Barbarism for a *Council*; had I not seen it with my own eyes in the Author. It is so much against all reason, that a thing so absurd should be owned, to the disgrace of all Martyrs, Synods, and Councils. And were it not for the *Clavis* of the wonder, the *Roman Martyrologies*, whose credit must be saved, it would be my lasting amazement.

Binius is so stiffe in defending this Council, that in the next words he chargeth ignorance on S. *Augustine* for not understanding it.

Love and Hunger will eat through stone walls. His Zeal for the Church of *Rome*, and its Direful necessity, makes him to defend this Council in the *Roman Martyrologies*, against an apparent falsehood

hood in the bottom of it, againſt very many moſt learned men, againſt all the barbarous and intolerable Nonſence and Tautologies therein, againſt the Killing Circumſtance, that there was no ſuch City or *Crypta* at leaſt in the World, as well as againſt the Impoſſibility of calling it, *on his own Principles*; Beſides all which, the vanity of its Deſign, and the Abſurdity of its meeting on ſuch an occaſion, is ſufficient to detect it.

The Lye in the bottom of it is in thoſe Words, *Cum eſſet in Bello Perſarum.* This Council was convened, as the Title ſheweth, *when* Diocleſian *was in his War with the Perſians.* Upon theſe words *Binius* ſaith, *Hæc niſi emendentur falſa ſunt, &c.* 'Theſe Words be falſe unleſs they be 'mended: for ſince *Euſebius*, and divers 'others witneſs, that *Diocleſian* in this '20. Years of his Reign deveſted himſelf 'of the Empire, and which is more, two 'years before triumphed at Rome with 'his Collegue *Maximianus*, for having 'conquered the Perſians; how I pray 'you could he this year be going forth 'with his Army againſt the Perſians.

This is one reaſon more, for which the *Writers of Magdenburg*, and the *Engliſh Innovators*, as he is pleaſed to ſtile them, reject

reject that Council. Another is contained in *Binius* his Notes on the word *Sinueſſa*, num.] 'So called from the City *Sinueſſa* in 'a certain *Crypta* whereof, called Cleopa-'renſis, they came together ſecretly to 'ſhun the Sword of the raging Gentiles. 'For whereas men doubt, whether any 'ſuch City was ever in the World, he pro-'ceedeth to tell us, that it is not to be ad-'mired at al, that there is no mention made 'either of that City, or ſuch a *Crypta*, in any 'other Writers, nor at leaſt the ſmalleſt me-'mory of this Place to be found: Since we 'know that by great Earthquakes, not on-'ly mountains and plains have loſt their Si-'tuation and Name, but the Deſolation of 'ſome moſt ample Cities hath bin alſo made.

It is an unlucky Chance that this City ſhould be ſwallowed up by an *Earth-quake*: As ominous almoſt as the *Burning of the Nicene Canons* by the *Arrians*. That other Places have been loſt we know: but no man knoweth that this City was loſt, nor is *the leaſt memory of it to be found*. Whereas ſuch Strange Accidents being the fitteſt Themes for the Trumpet of Fame ſuch a Rarity had made it more remarkable, than if it had continued until this Day: Since *Marvels* chiefly buſy the Pens of Hiſtorians.

That

That they ſhould be Silent, or its Name be ſhaken out of all Books by an Earthquake, is the greateſt *Miracle* Story doth afford.

Inſerting the *Notes* of *Peter Crab* and *Surius*, he giveth us another reaſon for which we reject that Council. Be pleaſed to look back on *Peter Crab*, and there you ſhall ſee his Premonition beginning thus, *Becauſe of the intolerable and too too grievous Depravation of the Copies, &c.* The *Collectio Regia* hath rejected the old ones, and for the ſmoother Conveyance of that Council hath left them both out, and recorded only the falſe one that was made in their Stead. So may it come to paſs in time, that all the Barbariſmes ſhall be forgotten, and the well-mended but Spurious Copy be taken for the true Record. *They* reject the old one for their *Nonſence*, and we *theirs* for its *Novelty*.

Surius, whoſe *Premonition to the Reader* Binius reſerveth till after the Council, yieldeth us another reaſon whereupon we refuſe it. It is pretty to ſee the Hypocriſy wherewith he admires *the Care and Diligence* of its firſt Compilers, notwithſtanding the *Depravations* and *Corruptions* of the ſame. For he telleth us, *It ſeemed not good to the* * *Collector*,

or, to pass over these things for the fore-mentioned Trifles, which our forefathers have with so much Labour and Diligence left us. That is (when you pull of the mask, which *Peter Crab* the Collector, out of some idle Monk or other set on work by the *Church of Rome*, was pleased to record, for the interest of that Chair) though those little *Trifles*, The *intolerable Difference and Depravation of the Copies* would otherwise have hindered him. The reason why he defendeth it, moves us to reject it. *For they, who being Zealous for the Bishop of Rome, conceit these things to be feigned by those who rival the Apostolical See; as if it were unworthy of the Apostolical Chair, that so great a Bishop should be brought to so strait a Pass, as to Sacrifice unto Idols; seem little to remember how* Peters *Denial did not hurt him; or that, there is joy among the Angels over one Sinner that repenteth; or that this very* Marcellinus *afterwards constantly met his Death for the sake of Christ; and according to the Proverb, fought manfully after he ran away. However it be, O Reader, we would not have that concealed from thee, which we have found in the Monuments of the Ancients, leaving the Truth of this to the Records themselves,* Peter Crab

and

and not prejudicating any mans Sentence by our Opinion. His Reaſon why it may be held for a good and true Record, is the ſafety of the Roman Chair notwithſtanding it ſhould be thought ſo. And one of the Reaſons why we ſo greatly ſuſpect them, is that very behaviour: The advantage of the *Roman* See being the only Touchſtone among them, of Records and Forgeries. By this very example you ſee, that men as wiſe as *Binius* leave the Council Doubtful; and by his Teſtimony you find that many *Romaniſts* renounce it: So may you diſcern by the Crookedneſs of their Rule, that they are fit to be ſuſpected. It is a very great Secret and warily to be diſcovered, and that to none but friends! but *they that are zealous for the* Biſhop *of* Rome, ſhape their Opinions by their Affections. Some that are zealous, *conceit thoſe things to be feigned, becauſe they think it unworthy of the Apoſtolical Chair, that ſo great a* Biſhop *ſhould ſacrifice to Idols.* While ſome of them, that are *zealous too for the* Biſhop *of* Rome, becauſe they remember *how* Peter's *denial did not hurt him*, and know that the fear of the former might eaſily be removed with pretences enow, think it better to retain this Council. For *there is joy*

among

among the Angels for a Sinner that repenteth; and *Marcellinus*'s Martyrdome is as glorious to the *Chair*, as his Fall was disgraceful. The one are afraid of the Popes Infallibility, and becauſe they think the Fall of *Marcellinus* in that reſpect too dangerous to be recorded, would ſuppreſs the Council: The other are zealous of the Popes Supremacy, and becauſe they would exempt him from all Superiours, and make him uncapable of being judged by any, record the Council. And which is the Wiſeſt, that is the Queſtion: Not what is true, but what is expedient? While their Judgments are formed not according to *Things*, but conveniencies.

Another reaſon why we reject this Council is, becauſe it containeth a Doctrine, which no true Record of Antiquity teacheth: but wherewith the Forgeries before laid open do extreamly abound. And here the behaviour of *Surius* is a little further to be noted. He avers that *he found theſe things in the Monuments of the Ancients*, and yet is ſo daſht, *that he leaves the truth of them to the Records themſelves*. What Records, what Monuments, what Ancients can theſe be, that are fit to be ſuſpected? He will not

not *prejudicate any mans Sentence by his Opinion*. Which is a piece of Liberality in a Papiſt, that implies ſome extraordinary Cauſe not to be uttered.

Another reaſon of our oppoſing it, is becauſe it ſo notoriouſly wreſteth the H. Scriptures. That Place which is ſpoken of the *general* Account, which all men muſt give at the Day of judgement, being applied in *particular*, to ſhew that no man may condemn the Pope. *Out of thine own Mouth thou ſhalt be juſtified, &c.* Which being the Sole foundation on which they lay any ſtreſs, is with ſomuch ridiculous Babling repeated, that it would turn a mans Stomack, and make him ſick to peruſe it.

But the Impoſſibility of the Thing is an Argument *ad Hominem*, that may perhaps be more convincing. For as they hold that no man may condemn a Pope, So do they hold that no man, but he, can call a Council. And though for *Form-ſake* they aſcribe the Power of Calling Councils, in the Vacancy of the See, to the Roman Clergy; yet when a Pope is *Alive*, they utterly deny it to them, or any elſe: Becauſe the Pope is Supreme, and be he Good or Bad, *can be judged by none*. By what Authority then did the

Roman

Roman Clergy call this Council, before the Pope was judicially depoſed. If the Roman Clergy take upon them to condemn him before he is heard, his Condition is worſe than that of other men. If they preſume to call a Council before he is condemned, they uſurp his Authority, and act independently to the prejudice of the Chair, in ſuch ſort as was never heard of; there being no Preſident or Copy but this, of ſuch a Proceeding. Though the Pope were a Criminal, yet every one muſt not judg him. *I* ſuppoſe they will Confeſs there have been many wicked Popes, yet while the Pope is a Pope, no man without his Authority may call a Council. The thing is impoſſible therefore in it ſelf. For he muſt Firſt be condemned, before a Council could be called to condemn him; and before he could be condemned, the Council muſt be called. Which would ſeem among Proteſtants a Contradiction.

The Abſurditie of the Plot, is another reaſon why we reject it. Three hundred Biſhops in a perſecution adventure their Lives to meet together, upon an unwarrantable Call before the Pope was convicted as a Criminal, and without knowing whether he would come

come to Judgment; though certainly knowing that none could compel him, convene him before them. They produce one Day 14. Witneſſes, another Day 44. And care is taken, according to the Decree of the *Epilogus Brevis*: to compleat the number of 72. Witneſſes: And when all is done, they confeſſe they have no Power to condemn him. The Abſurdities are not eaſily fathomed. How groſs was it for the Roman Clergy to call a Council for the Depoſing of a Pope, whom they before knew nothing could condemn but his own Sentence? How abſurd, for them to *judg* the Pope, whom they continually teach no man can judg? How much more abſurd for the Council to meet to depoſe him, who if he were pleaſed to declare their *s*entence null, all was in vain? It is *juſt* as if a *Rebellious* Parliament ſhould meet on their own Heads, to call their King to account, upon pretence of his Crimes. If this be admitted, all muſt be *Di*ſorder and Confuſion in Kingdom.

If his Ingenuity had led *him* to depoſe himſelf, without giving all theſe Biſhops the trouble, he might have done it at home. That he wanted Ingenuity, his denial,

nial of the Fact (before the Council) teſtifieth. Whereupon I wonder what brought him thither, or what Miracle made him ſtand before the Bar, at his Tryal? But had he not denied the Fact, the Ceremony had been loſt of *producing ſeventy and two Witneſſes*. Which relation to the putid Forgery of the *Epilogus Brevis*, as yet unmade, utterly mars the buſineſs.

The Council it ſelf is the greateſt evidence againſt it ſelf in the World. If you pleaſe to give your ſelf the trouble of reading it, either in *Peter Crab*, or *Surius*, or *Nicolinus*, or *Binius*, and compare it with the Letters of Pope *Sylveſter* and the *Nicene Council*, recorded afterwards, you will find reaſon to believe the very ſame *Dunce* made them all. Thoſe three being the abſurdeſt pieces, that ever were ſeen with learned eyes.

For a Taſte of this, take but the beginning of the two old pretended Originals, A. and C. to let go the third, which being made by latter men, is nothing to the purpoſe.

A.

Diocleſiano & Maximiano Auguſtis. *Cum multi in vitâ ſuâ aſper-*

C.

Cum multi in vitâ ſuâ aſperitate mentis ſuæ vacillitate mentis, ori-

ſi

si mentis suæ vacillitate mentiebantur, origine dicentes, quod Deorum Superstitio vanitas super se sentirent, & ad Sacrificandum eo tempore multi inducerentur per pecuniam, ut Sacrificarent Diis. Marcellinus *itaque, &c.*

gine, dicentes, quod de eorum Superstitionem vanis super sentirent, & ad Sacrificandum eodem tempore multi inducerentur per pecuniam ut thurificarent Diis. Marcellinus *itaque, &c.*

Take which you will, and try to construe it; you will find it impossible: yet in this Dialect he holdeth from end to end. Many things more we might speak, but we study brevity.

CAP. XX.

Divers things premised in order, first to the Establishment, and then to the Refutation of Constantine's *Donation; the first by* Binius, *and the latter by the Author. The Forgeries of* Marcellus, *Pope* Eusebius, *and* Binius *opened.*

An. 304. MArcellus *a Roman sate five years, six moneths, and twenty one days,* saith the Pontifical. He succeeded *Marcellinus*. There are two Decretal Epistles ascribed to him, and both counterfeit:

The

The one is *concerning the Primacy and Authority of the Roman Church*: the other is written to *Maxentius the Heathen Emperour*, and a Tyrant. Concerning which laſt, *Binius* (in his Notes upon it) ſaith, *Hanc Epiſtolam, Anno* 308. *Scriptam, Additamentum aliquod accepiſſe, Res Scriptæ hic parùm ſibi cohærentes indicant.* He holdeth it for a good Record; but there are ſo many things inconſiſtent in it, that he fears it has *taken a Doſe*, and confeſſeth that ſome things were put in, by way of Forgery.

This is an eaſy way of defending. There was never any Deed forged, wherein the larger half, being *directed purely according to form of Law*, was not Good. But if for that cauſe, when it comes to be Scanned, the forger at every Detection ſhould ſay, *This was forged indeed, but the reſt is good*; the Court would laugh at him: And this is *Binius* his preſent Caſe.

In the time of *Marcellus* there was a Council called at *Eliberis*, *An.* 305. where they forgot *Binius* his *Council of Apoſtles at Antioch*; and among other Canons decreed this for one, *Placuit Picturas in Eccleſiâ eſſe non debere. Ne quod colitur & adoratur, in Parietibus depingatur.* They think

think it unlawful to put any Picture of what is adored, in the Church on the Walls. He takes much pains to pick this Thorn out of the Popes foot: but we leave him at his work, and proceed to

THE LIFE, EPISTLES, AND DECREES OF *EUSEBIUS* POPE,

Out of the Pontifical of Pope Damasus.

Eusebius *a Grecian sate nine years, four moneths, and three days.* *Binius* proveth, he could sit but *two years*, some *moneths*, *&c.* And whereas *Eusebius* saith, *the Cross was found in his days*, and Fathers the Invention of it upon one *Judas*, converted thereupon, and called (at his Baptism) *Quiriacus*; though he names the day of the moneth exactly, *the fifth of the Nones of May*, and instituteth an Holy-day thereupon; yet is all this rejected by *Binius* for a Fable. *For by the consent of all Ancient Writers*, saith he, *the Cross was found after the Nicene Council, by* Helena *the Mother of* Constantine *the Great.* Howbeit, there is a very formal *Epistle to the Bishops of* Tuscia *and* Campania, in the name of *Eusebius*, devoutly abusing H. Scripture, exalting Piety, and the Popes Chair; till at last it decrees an

Holy-day for this happy Invention, solemnly enjoyn'd by the Authority of this Roman Catholick and Apostolical Bishop, though all this be as very a Cheat as any of the former. *Binius* has a cure for this too, but a very course one: *This part of the Epistle we confess to be counterfeit.* Vid. Bin. in loc.

Melchiades *an African sate three years, eleven moneths, and eight days.* Binius saith, *two years*, &c. And reprehends the Pontificals Confusion, which I shall not stand to mention, having greater matters to declare. *An.* 311.

In his time *Constantine the first Christian Emperour* arose: Concerning whom the Pontifical is silent in the time of *Melchiades*, having need of him in that of *Sylvester*: but *Binius* gives us this little Abstract of his History here.

After an Interval of seven days, Octob. 3. An. Christ. 311. *in the third year of the Emperour* Constantine, Melchiades *began to sit. In his time, six moneths from the return of Peace to the Church being scarcely past*, Maximinus *in the* East, *being Emperour with* Licinius, *stirred up a most grievous Persecution against the Christians, whom he called the Firebrands, and the Authors of all the Evils in the World.*

Euseb. *l.* 9. *c.* 6. Maxentius *in the* West *oppressed the Empire with a grievous Tyranny: But* Constantine *his Fellow-Emperour that Reigned with him in the* West, *as* Licinius *Reigned with* Maximinus *in the* East, *being stirred up partly by injuries, and partly by the prayers of the* Romans, *resolved to suppress the Tyrant. When therefore he designed the War, he despised the Aids of the Heathen Gods, and determined in himself to implore only the Creator of Heaven and Earth, whom his Father* Constantius *adored. It happened therefore that while he was praying for Prosperity, he saw at Mid-day the Sign of the Cross, made with Beams of Light, appearing in the Heavens; in which these words were manifestly contained,* IN HOC VINCE. *The Explication whereof when he had learned from our Lord Jesus Christ appearing to him in his sleep, and from his Priests; he undertakes the War against* Maxentius, *and happily conquers him. Which Victory being gloriously gotten, in acknowledgment that it came from that One Invisible and Immortal God, he erected a Trophy of the Cross in the midst of the City, with this Famous Motto:* HOC SALUTARI SIGNO, VERO FORTITUDINIS INDICIO CIVITATEM VESTRAM

STRAM TYRANNIDIS JUGO LIBERAVI. Under this Saving Sign, the true Mark of Fortitude, I freed your City from the Yoke of Tyranny. *And as a manifest Token of his Liberality and Piety, he gave to* Melchiades *the Publick House in the* Lateran, *which heretofore was the Palace of* Fausta *the Empress.* Onuf. Mil. *He restored the Goods of the Church, gave great Priviledges and Immunities to the Clergy, and made a Decree, that they should be maintained at the Publick Charge.*

In the latter end of this first *Tome*, *Binius* has a long Record of *Gelasius Cyzicenus*, in fair Greek and Latine, who being a very Ancient Author, confirms all these things, shewing the madness of *Maximinus*, and his destruction, the building of Churches, the evil manners of *Licinius*, the Victory which the *Religious* Emperour obtained against that *wicked* man, the *Peace* of the Churches after *Licinius* his Death, and the several ways whereby the good Emperour promoted the Christian Affairs.

Yet as if all this were a Dream, the Scene is immediately overthrown; *Constantine* is a Tyrant, a Murderer, an Oppressor, a Persecuter of the Church, and

ſmitten with Leproſie from Heaven! namely for his great abominations: *Licinius* is innocent, and unjuſtly ſlain; but *Conſtantine* is made the Deſtroyer of peace. For in the Life of *Sylveſter* the next Biſhop after *Melchiades*, the Pontifical ſaith, *he was baniſhed into the Mountain* Soracte. Upon which words, *Binius* further ſaith, that *Sylveſter, fearing the cruelty of the Emperour, fled from the* City, *as his own Acts, and* Zozimus, *and* Sozomen *do probably ſhew.*

As for *Sylveſters Acts* ſo ſimply and freely cited here, meerly to cheat the Reader, he afterwards * confeſſeth them to be a Forgerie. And as for *Zozimus* and *Sozomen*: thoſe Words, [*Do probably ſhew.*] ſhew *Binius* to be a *Sophiſter*. He would fain have father'd the Story upon *Zozimus* and *Sozomen*: but his Courage failed him: for they ſpeak not expreſly, but *Probably ſhew*; that is, in his conceit, they give him colour enough to ſide with a Cheat, a Forger, a Lyar, a notorious Counterfeit, *Damaſus*, againſt all the true Antiquities and Hiſtories in the World. The poſitive Relation of *Euſebius Pamphilus* an holy Father in the *Nicene Council*, that lived in thoſe times, the Records of *Gelaſius Cyzicenus* that ancient

* *Bin. Not. in Conſtant. Edict.*

cient Author, and *Nicolinus*, the late Compiler of the Councils, that commend *Eusebius* as *the most faithful witness among Ecclesiastical Writers*, being palpably contradicted, while *Zozimus the Heathen* is favoured in some dark expression, wherein his Envy tempted him to carp at the Emperour; because he was next under God, the Author of so much Peace and Felicity amongst the Christians. As for *Sozomen* he was a Christian indeed, but too late an Authot to contend with *Eusebius* and *Gelasius Cyzicenus*. Neither does *Binius* say he positively avers any such thing, but *probably shews* either a *Fox* or a *Fernbush*; Some frailty perhaps which proves *Constantine* a Man: but *Binius* should have produced clear Testimonies, as sound and authentick as the former, if he meant to swim against all Antiquity, in disgracing so glorious an Emperour, positively affirming him to be guilty of Murder, and Paricide, Apostacy, and Idolatry, Persecution, *&c.*

Binius acteth his part too far; for, if (as he saith) *Constantine counterfeited* himself to be an *Heathen* only to satisfie the People; *his great munificence, and kindness to the Christians having imbittered*

the Multitude, so far, that it almost brake out into a Rebellion: for the appeasing of the Sedition therefore, he dissembled his Religion, upon Temporal Considerations, for which God was provoked, Certainly he could never hope to be cured of his Leprosie, by going in earnest to the Heathen Priests and their Idols, as *Binius* pretendeth, when he was so deeply humbled, and in danger of Destruction.

But this whole pretence is overthrown, and the *Genius* of the Man more clearly displayed in the passage following.

In the Life of *Marcellus* with which we began the Chapter, and which was some years before this pretended necessity, he telleth us that *Maxentius, who studied to possess himself of the Tyranny of* Rome, *at his first entrance into the* Roman *Empire, feigned himself craftily to embrace our Faith: thereby to please the* Roman *people, and to take them with his Flatteries, for which cause he remitted the Persecution against the Christians: and put on such a shew of Piety, that for a time he seemed full of Courtesie, Love, and Humanity.* This he proveth out of *Eusеb. l.* 8. *c.* 26. But for a purpose of which *Eusebius* was not aware: his design being hereby to justifie the Counterfeit *Epistle of Mar-*

Marcellus, and to palliate the absurdities therein contained, the Popes ranting so fooliſhly out of the Bible, and threatning *Maxentius the Heathen Emperour*, with the Authority of his Predeceſſor *Clement*; while he was a Pagan Infidel. Now if *Maxentius* found it neceſſary to counterfeit himſelf a *Chriſtian*, to pleaſe the People; *Conſtantine*, who found the minds of men far more inclinable to Religion then *Maxentius* did, was by conſequent, more engaged to appear a Chriſtian, than *Maxentius* was; that ſo he might alſo pleaſe the People. But voluble Wits in *partial* Heads are bended eaſily to any Cauſe, they fancy for their advantage: Otherwiſe the Croſs in the Heavens, the Trophies upon Earth, the prevailing glory of *Chriſtianity*, the victories of *Conſtantine*, the joy and exultation of the people, and the general applauſe with which he was received throughout the whole World, would have taught *Binius* another Leſſon, than *Conſtantines* neceſſity to counterfeit himſelf an *Heathen*, which is the meer *Chymera* of a lying Brain: for which he is not able to produce any one Author in the World, worth the naming.

He produces the Teſtimony of *Euſebius*

concerning the neceſſity of *Maxentius* his counterfeiting himſelf to be a *Chriſtian*, but *Euſebius* ſpeaketh not one word of any neceſſity lying upon *Conſtantine* to counterfeit himſelf an *Heathen*: but the contrary, ſo far, that *Binius*, who had quoted *Euſebius* ſo gravely before, brandeth him with the Reproach of an *Arrian*, becauſe he croſſeth his deſign now about *Conſtantines Donation*.

For the Donation is founded on *Conſtantines* Cure, his Cure on his Leproſie, his Leproſie on his Apoſtacy, his Apoſtacy upon a Neceſſity to comply with the perverſeneſs of the *Heathen* people, whoſe Power was of too great a ſway for his Deſign in the Empire: All which is contradicted by the continual decaying of *Heatheniſm* that then was day by day, and the growth of *Chriſtianity*, which had taken ſuch root and poſſeſſion in the People, that there needed nothing but the change of the Emperour, to turn the *Empire* into *Chriſtendom*. But this Neceſſity muſt be invented: for elſe it would ſeem impoſſible that he ſhould turn Pagan, after our Saviour had appeared to him in his ſleep, after he had ſeen the Croſs in the Air, after he had ſet it up in his Standard, after all his Victo-

ries

ries gotten under that glorious Banner, after he had erected its Trophy in the City, and made the World Glorious by his Munificence to the Churches.

For this Cauſe, a far off, and ſo long before the end could be diſcovered, to which it ſhould be applied, does *Binius* take his Riſe from the Fable in the *Donation*, and ſhape his Diſcourſe to the Exaltation of the *See*, by rooting the *Donation* deeply in the Minds of men. For all his drift is to no other purpoſe, than to confirm the *Donation* of the Emperour, thereby to ſettle the Empire in the Chair: for the ſake of which, he tramples upon the Emperour, wryeth Antiquity, wreſteth Authority, citeth Forgeries and Heathen Authors, defaceth the Hiſtory of the Church, and rewards the greateſt of all Benefactors with the baſeſt ingratitude.

All theſe Wars are commenced *afar off*: for the ſtrength of *Rome* is alwaies at a diſtance: near at hand ſhe is weak and feeble; when he comes up cloſe to the matter, though he makes a great ſemblance of its evident certainty, writing over head in Capital Letters, EDICTUM CONSTANTINI: And putting down the *Donation* under it at large, commenting

ting on it also very formally, nay and writing in the Margin of his Notes, *Constantini Donatio defenditur*, and near the close of them, *Constantini Donatio confirmatur*: yet after all this, he confesses the Donation to be *Spurious*. His Design being no more, than to make a *Shew*, and cover that *Confession*; which meer necessity, at greatest pinch, wrested from him. His Confession lies in little roome, and his Notes are made for the assistance of *Confederates*; Such mighty Tomes for the Help of a sworn Party. As for the rest of men that are allured perhaps by the Magnificence of the Books to admire them, and to grace their Studies with them, such as *Lords* and *Princes*, he very well knows, they may feed their Eyes with Great Titles, and Glorious Shews afar off; but they will never penetrate such *Stupendious Volumes*, by reason of other Diversions, Labors, Cares, and Pleasures, which call them away to other secular Objects. So that they may easily be deceived with the outward Appearance and splendor of such great and learned Collections, which secret Design is the Mystery of the *Popish Councils*.

For in the Body of those Notes, *Binius*

nius himself by many well studied Arguments sets himself strenuously to overthrow the *Donation*; and Fathers it on the Knavery of *Balsamon* a Greek, who produced it (as he pretends) with an intent to disgrace the *Roman Chair*; by making the World believe, that the Popes Supremacy came not by Divine Institution, but the Grant of the Emperour: Which he abhors as fickle, weak, and humane, chusing rather that the Popes Right should rest on the Scriptures.

Labbe, *Cossartius*, and the COLLECTIO REGIA follow *Binius* exactly, even to those Cheats *in the Margin*. But now it is high time to see the Contents of this wonderful *Donation*.

CAP.

CAP. XXI.

The EDICT *of our Lord* CONSTANTINE *the Emperour.*

A Forgery beginning in the Name of the Father, Son, and H. Ghost.

IN *the Name of the Holy and Individual Trinity, the Father, and the Son, and the H. Ghost*; Flavius Constantinus, Cæsar, *and Emperour, in Jesus Christ, one of the same H. Trinity*, &c. *To the most Holy and Blessed Father of Fathers* Sylvester, *Bishop and Pope of the City of* Rome, *and to all his Successors about to sit in the Seat of blessed* Peter, *to the end of the World: And to all our most Reverend and Catholick Bishops, amiable in God, made Subject throughout the World to the H. Church of* Rome, *by this our Imperial Constitution, &c.* It is too long to put it down formally, and at large: We shall therefore take only the chief Contents, as they lie in the Donation. It first contains a large account of the Articles of his Faith; Secondly, the story of his Leprosie, Cure, and Baptism: wherein the Font is remarkably called *Piscina*, (the Popes *Fish-pond* as it were) then he cometh to the Gift it self.

While

While I learned these things by the Preaching of the blessed Sylvester, *and by the benefit of the blessed* Peter, *found my self perfectly restored to my health, we judged it profitable, together with* * *all our Nobles, and the whole Senate, my Princes also, and the whole People Subject to the Empire of the Roman Glory; that as S.* Peter *upon Earth seemeth to be made the Vicar of the Son of God, the Bishops also that are the Successors of him, the Prince of the Apostles, may obtain the Power of Principality given from us and our Empire, more than the Earthly Clemency of our Imperial Majesty is seen to have had; chusing the Prince of the Apostles, and his Successors, for our stedfast Patrons with God. And we have decreed that this H. Roman Church shall be honoured with Veneration, even as our Terrene Imperial Power is: And that the most Holy Seat of B.* Peter *be more gloriously exalted than our Earthly Throne; giving it Power, and Dignity of Glory, and Vigour, and Honour Imperial. And we decree and ordain, that he shall hold the Principality, as well over the four Principal Sees of* Antioch, Alexandria, Jerusalem, *and* † Constantinople, *as over all the Churches of God in the whole World. And by his Judgment let all things whatsoever, pertaining*

* All the Nobles, and the Senate, converted in a moment.

† Not yet built.

taining to the Worſhip of God, and the Eſtabliſhment of the Chriſtian Faith be ordained.

When *Binius* pleaſes to give Efficacy to a Miracle, all the World ſhall be converted in a moment. Notwithſtanding all the Miracles and Victories before, *Conſtantine* was fain to counterfeit himſelf an Heathen for fear of the people: Now all his Nobles, and the Senate, are changed in an inſtant; and his Leproſie upon Earth has done more than his Croſs in the Heavens. So eaſie it is to blow mens minds with a Breath, when they are dead and gone. *His Princes alſo, and the whole people ſubject to the Empire of the Roman Glory, judged it profitable, together with him, and his Nobles*, to do that which they abhorred before, to give to Baniſhed *Sylveſter*, and his Heirs, the Glory of the *Roman* Empire: As if that one Miracle had in a trice for Virtue outgone all our *Saviours*.

The laſt Clauſe contains ſomething more than the Emperour had power to beſtow. That a Lay-man ſhould by Deed of Gift deviſe, and give away the power of determining all Controverſies in Religion, to whom he fancieth; may be put among the Popes Extravagants (as

ſome

some of their Decrees are called:) yet with *Constantinople*, (a City yet unmade) this also is given to the Pope in the present *Donation*. But upon good reason: *For it is just that the Holy Law should retain the Head of Principality there, where our Saviour, the Instituter of Holy Laws, commanded the B.* Peter *to undertake the Chair of his Apostleship.*

A merrier accident follows, *he bequeaths his Goods to the Dead*! It is true indeed he was allied to them, for he was dead when the Deed was made, as well as they. S. *Peter's* Trustees having the management of his Pen, knew very well, that whatever he *gave to his most blessed Lords*, Peter *and* Paul, (since dead men never want Heirs) would fall to their share: and like our late Long Parliament, conspired to give large Boons to themselves, in form following:

'WE Exhort and admonish all, that *Ibid.*
'with us they would pay abundant
'thanks to our God and Saviour Jesus
'Christ, because being God in Heaven
'above, and in Earth beneath, he hath vi-
'sited us by his H. Apostles, and made us
'worthy to receive the H. Sacrament of
'Baptisme, and the health of our Body.
'FOR WHICH we grant to the H. Apo-
'stles

Constantine the Great gives his Cloaths to S *Peter* and S. *Paul* in heaven.

'Itles themſelves, my moſt Bleſſed Lords, 'Peter and *Paul*, and by them alſo to 'B. *Sylveſter* our Father, the chief Biſhop 'and Pope of our Univerſal City of 'Rome, and to all Biſhops his Succeſſors 'that ſhall ever ſit in the Chair of B. *Pe*-'ter, to the end of the World, *Our Dia*-'dem, to wit, the Crown of our Head, 'together with our Mitre, as alſo the 'Cloak on our Shoulders; *viz.* our 'Breaſt-plate which is wont to compaſs 'our Imperial Neck, as alſo our Purple '*Clamys*, and Violet Cloak, and all the 'Imperial Attires. The Dignity more-

The Popes Guard.

'over of our Imperial *Horſemen:* Giving 'him alſo the Imperial Scepters, with all 'other Signs, Badges, Banners, and other 'Imperial Ornaments, with the whole 'manner of the Proceſſion of our Impe-'rial Highneſs, and the Glory of our 'Power.

'WE Decree alſo and Ordain to the 'moſt Reverend Clergy-men ſerving that 'H. Roman Church, in their divers Or-'ders, the Height in Singularity, Power 'and Excellency, with the Glory where-'of our moſt ample Senate ſeemeth to be 'adored; that is, that they ſhall be made

Secular Power.

'*Patricii*, and *Conſuls*. As alſo we pro-'mulgate it for a Law, that they be beau-

'tified

'tified with the other Imperial Dignities.

'AND as the Imperial Army is adorned, 'so do we Decree the Clergy of the 'Roman Church to be adorned: And as 'the Imperial Power is adorned with di- 'vers Offices, as that of Chamberlains, 'Porters, and all Guards; so we will have 'the Roman Church to be adorned. The Popes Army.

'AND that the Pontifical Glory may 'shine most amply, we Decree this also; 'That the Horses of the Clergy of the 'said Roman Church, be beautified with 'Caparisons, and Linnen Vestures of the 'whitest colour, and so to ride. And 'as our Senate useth Shoes, *cum Udonis* '*bus*, made bright and illustrious with 'fine white Linnen, so let the Clergy al- 'so do: And let the Heavenly, as the 'Earth'y things are, be made comely to 'the praise of God. The Popes Horses.

'BUT above all, we give License to 'our most H. Father *Sylvester*, Bishop 'and Pope of the City of *Rome* himself, 'and to all that shall succeed him for 'ever, for the Honour and Glory of 'Christ our God, in the same Great, Ca- 'tholick, and Apostolick Church of God, 'by our Edict, *Ut quem placatus proprio* 'Consilio clericali voluerit, & in numero 'religiosorum Clericorum connumerare, False Latine. and Nonsense.

c nullum ex omnibus præſumentum ſuperbè c agere.

Binius for *Clericali* will have it *Clericare*, which he puts over againſt it in the Margin. Here are more Barbariſmes than one: but I think the drift is, *that no man but he whom the Biſhop of* Rome *pleaſeth, ſhall be made a Prieſt: and that no man ſo made, ſhall behave himſelf proudly againſt the Biſhop of* Rome.

Ibid. *WE have Decreed this alſo, That the ſame Venerable* Sylveſter *our Father, the High-Prieſt, and all his Succeſſors, ought to uſe the Diadem, to wit, the Crown which we gave him from off our Head, of pure Gold and Precious Stones, and to wear it on his Head, to the praiſe of God, and honour of S.* Peter. * *BUT becauſe the moſt Holy Pope himſelf will not endure a Crown altogether of Gold on the Crown of his Prieſthood, which he bears to the Glory of the B.* Peter, *we have with our own hands put the Mitre of Reſplendent White, ſignifying the moſt Glorious Reſurrection of our Lord, on his Head:* * *And holding the Bridle of his Horſe, for the Reverence we owe to S.* Peter, *we ſerved him in the Office of a Stirrup-holder: Ordaining, that all his Succeſſors ſhall in ſingle and peculiar manner uſe the ſame Mitre in their Proceſ-*

The Popes Modeſty.

Conſtantine the Great the Popes Groom or Stirrup-holder.

ſions,

sions, in imitation of our Empire.

The Popes Modesty comes off purely: Because he would not have his Shaven Crown profaned with a Crown of Gold; therefore the Emperour must give him the Mitre too: because it was unlawful for him to wear the one without the other; that is, his Conscience made a scruple at the one, unless he might have both: being so made exactly like the Heathen Monarchs at *Rome*, *Pontifex Maximus*, and *Emperour* together.

The Regalities were affected, not for themselves; Alas, Ornaments are but shadows, the Body and Substance is the thing desired.

WHEREFORE that the Pontifical Crown may never wax vile, but be more exalted also than the Dignity of the Terrene Empire, and the Glory of Power: Behold, we give and leave as well our Palace, as was before said, as the City of Rome, *all* Italy, *and all the Provinces, places, and Cities of the Western Empire, to our foresaid most B. High Priest, and Universal Pope, and to the Power and Tenure of the Popes his Successors, by firm Imperial Censure,* Per hanc Divalem & Pragmaticum Constitutum; *By this our Divine and Pragmatical Constitution, we Decree them to be disposed,* Ibid. The Popes Dominions. The Popes Laime.

and grant them to remain under the Right and Tenure of the H. Roman Church.

Poor Priests are fain to cheat the people by witty Miracles, and small Devices, at *Shrines* and *Images*, for a little Silver and Gold. The best of them can attain no more than Lordships, and the Territories of *Subjects*: As the Manours evidence, which are given to *our Lady of Loretto*, and those Lands which *Jesuites* squeeze out of dying men with the fear of *Purgatory*. But the Pope and his Cardinals find it not suitable to their State and Dignity, to juggle for less than Empires and Kingdoms; and therefore soar high, you see, in the present *Donation*.

Ibid. 'Wherefore, *saith the Emperour*, we 'have thought it convenient to change 'and remove our Empire, and the power 'of our Kingdom into the Eastern Coun-'tries, and in the best place of the Pro-'vince *Byzantium*, to build a City after 'our Name, and there to found our Em-'pire. Because where the * Head of the 'Principality of Priests, and of the Chri-'stian * Religion is ordained to be by the 'Cœlestial Emperour, it is not just that 'the Earthly Emperour should there have 'any Power.

The Pope the Head of Religion.

Here is a high Carter of notorious He-

resie

resie and Blasphemy together. S. *Peter* was called the Prince of the Apostles, but the Pope is the *Head of the Principality*; nor Head of the Priests only, but *of the Christian Religion*: which I think none but our Saviour can possibly be. It smells rank of Blasphemy; but that the Priestly and Imperial Power should be incompatible, is Rebellion and Heresie. It shews how incompatible *Popish* and *Imperial* Power is: Yet all these things are ratified by other *Dival Sanctions*, made by the Emperor, though recorded no where; as you may see in the words following.

The Sanction of the Decree

BUT all these things we also have decreed, and ratified by other Dival Sanctions, and we decree them to stand unblemished, and unshaken, to the end of the World. WHEREFORE we protest before the Living God who commanded us to Reign, and before his Terrible Judgment by this our Imperial Constitution, that it shall not be lawful for any the Emperours our Successors, nor for any of our Nobles and Peers, or for the most Ample Senate, or for all the people of the whole World, now, or hereafter, from hence in all Ages, lying under our Empire, by any means to contradict, or break, or in the least to diminish these things; which by this our Im-

perial Sanction are granted to the Holy Roman Church, or to all the Bishops of the same. But if any Breaker or Contemner of these shall arise (which we do not believe) let him be knotted and ensnared in eternal Damnation, and find the Saints of God, and the Princes of the Apostles, Peter *and* Paul, *Enemies unto him, both in the Life present, and in that which is to come: and being burnt in the lower Hell, let him perish with the Devil and all the wicked.*

Council. Chalced. Can. 28.

The great Council of *Chalcedon* consisting of 630 Fathers, lies under this Sentence; because they made the Patriarch of *Constantinople* equal with the Bishop of *Rome*: If *Constantine* the Great did make it, *with the consent of all his Nobles and the whole Senate, before all the Princes and People of* Rome, as is pretended in the Donation. It was too publick a thing not to be heard of, and too remarkable to be let pass in silence. Since therefore it is incredible, that so many Fathers should wilfully fall under the Curse, it is certain the whole Donation is a Counterfeit. Howbeit as the Substance of the Act, so the Ceremony is worth the observation.

But ratifying the Page of this our Imperial

perial Decree, we laid it with our own hands on the venerable Body of the blessed Peter *Prince of the Apostles, and there promising to that Apostle of God, that we would inviolably keep all these things, and leave them in charge to be kept by the Emperours our Successors, we delivered them to our blessed Father* Sylvester, *High-Priest, and* *Universal Pope, *and to all the Popes his Successors, the Lord God, and our Saviour Jesus Christ allowing it for ever, and happily to be enjoyed. And the Imperial subscription. The Divinity keep you many years, most holy and blessed Fathers. Dated in* Rome, *on the third day of the Kalends of* April. *Our Lord* Flavius Constantinus Augustus *the fourth time, and* Gallicanus *being Consuls.*

* *Gregory* the Great's Blasphemous Title

A NOTE.

No Emperour being ever accustomed, to stile himself *Our Lord*, &c. Those words *Our Lord* Flavius Constantinus, coming out of *Constantine*'s own Mouth bewray the Donation, as made by some other, unless he were at the same time both his own Subject, and his own Emperour.

CAP. XXII.

The Donation of Constantine *proved to be a Forgery by* Binius *himself. He confesseth the Acts of* Sylvester, *which he before had cited as good Records, to be Counterfeit.*

Those things (saith *Binius* in his Notes) *which are told concerning the Dominion and Temporal Kingdom, given to the See of* Rome, *are manifestly enough proved to be likely, by what we said in our Notes upon the former Epistle; as well as by the Munificence of the Emperour himself, never enough to be praised.*

Observe here the modesty of the man! He ought to prove the Instrument it self; but that he throws by, and talks of the *Dominion*, and *Temporal Kingdom*.

2. Neither will he undertake to prove it *certain*, but *likely*, that the Dominion and Temporal Kingdom was given to the See of *Rome*.

3. He cites his Notes on a counterfeit Epistle, to make it *likely*: For the Epistle going before was the *Epistle of Melchiades*, which he confesseth to be a Forgery.

4. *The*

4. *The Munificence of the Emperour makes it probable, that he gave away the Empire to the See of* Rome. If you will not believe this, you are an hard-hearted man; for *Binius* says it.

His Notes upon the *former Epistle*, to which he refers you, are these: 'That the 'things which are written in this Epistle 'concerning the Donation of *Constantine* 'to *Melchiades* and *Sylvester*, are true, is 'proved not only from hence, but most 'firmly also by the Authority of *Optatus* '*Milevitanus*, a most approved Writer. 'For he writeth, *lib.* 1. *cont. Parm.* that '*Constantine* and *Licinius* being the third 'time Consuls, to wit, in the year of 'Christ 313. a Council of 19 Bishops was 'held at *Rome*, in the Cause of *Cæciliа-* '*nus* and the *Donatists*, in the *Lateran*, in 'the House of *Fausta*, which was the Seat 'of the Roman Bishop. Truly he doth 'not expressly write, that the House was 'given to *Melchiades* by the Emperour: 'but since no reason doth appear for 'which it is necessary, that the Conven- 'tion of 19 Bishops should require larger 'Rooms out of the House of *Melchia-* '*des*, that wherein the foresaid Synod 'was assembled, to wit, the *Lateran*, or 'House of *Fausta*, can by no prudent 'person

'perſon any more be doubted, to be gi-'ven by the Emperour to *Melchiades* the 'Biſhop of *Rome*.

The *Lateran* is not ſo much as named in the Epiſtle of *Melchiades*; but that *he left the Imperial Seat, which the Roman Princes had poſſeſt, and granted it to the profit of the bleſſed* Peter, *and his Biſhops.* Which conſidering what follows, is far more fit to be underſtood of the Emperours *leaving Rome*, and granting it to the Biſhop: whence they pretend, he did go on purpoſe. So that the agreement between *Optatus Milevitanus*, and the Epiſtle of *Melchiades*, is very ſmall, or none at all.

But admit that *Melchiades* and *Optatus Milevitanus* had ſaid, both of them, that the *Lateran* was given to *Melchiades*; what is that to the *Dominion and Temporal Kingdom?* A ſingle Houſe, inſtead of an Empire! Though, that the Houſe was given, *Optatus Milevitanus* doth not affirm, even by *Binius* his own confeſſion.

How *the things in this Epiſtle* ſhould be *concerning the Donation of* Conſtantine *to* Melchiades *and* Sylveſter, is difficult to conceive; becauſe *Melchiades* was dead before the Donation was made to *Sylveſter*. It is very unlikely therefore that

that *Melchiades* should make mention of that *Donation*.

His Epistle talking of *Constantine his being President in the H. Synod that was called at* Nice, is a manifest Imposture, *Melchiades* being dead before the *Nicene* Council; as is before observed: Yet hence it is proved, that *Constantine* made a *Donation* to *Melchiades* and *Sylvester*.

Binius holdeth fast the *Donation*, though he lets go the *Epistle*. Like a Logician, who lets go the premises, but keeps the conclusion.

For it is most firmly proved by *Optatus Milevitanus*. What is proved by him? *That* Constantine *the Great gave the Lateran to* Melchiades. How is it proved? Why *he* testifieth, *that a Council of* 19 *Bishops met in* Fausta's *house in the* Lateran. *Truly he doth not expresly write, that the house was given to* Melchiades. But it seemeth probable to *Binius* his imagination: And so it is *most firmly proved by* Optatus Milevitanus, *a most approved Writer*. Thus *those things that are told concerning the Dominion and Temporal Kingdom given to the See of* Rome, *are manifestly enough proved to be likely by what we said in our Notes upon the former Epistle*. But it is better proved, *by the continual*

continual poſſeſſion of thoſe houſes, by the ſpace of thirteen Ages, until now; as he afterwards obſerveth. Though the length of an unjuſt Tenure increaſeth the Tranſgreſſion.

Having firſt proved the *Donation*, he proceedeth thus. *Hoc Edictum à Græcis perfidâ Donatione (quâ, juxta illud.* Virg. 2. Æneid. *Timeo Danaos & Dona ferentes; donare ſolent acceptum) mutilum eſſe, ac doloſè depravatum, hæ rationes evidenter demonſtrant. Theſe following reaſons evidently ſhew this Edict of* Conſtantine, *by the perfidious Donation of the Greeks, to be maimed, and treacherouſly depraved.*

'He enters upon the buſineſs gently, pretending at firſt (as if the Donation were true) that it was *depraved* by the Greeks. But afterwards, when he is a little warm in the Argument, and ſomewhat further off from his Sophiſtical Defences, he falls foul upon it as a *Counterfeit*, and rejects it altogether; as in the cloſe will appear to the conſiderate Reader. But here let us ſee what Arguments he produceth, to prove it *maimed, and treacherouſly depraved.*

Bin. *Not. in* Conſtantin. *Edict.*

'1. Becauſe it pretendeth the Primacy 'of the Church to be granted by a Lay-'man,

'man, which was immediately given to 'Peter, by God himself, and by our Lord 'Jesus Christ; as is manifest by those 'words, *Thou art* Peter, *and upon this 'Rock will I build my Church.*

'2. The Emperour, by this Edict, is 'made to give a Patriarchal Dignity to 'the Church of *Constantinople*: Which 'if it be true, how then could *Anatolius*, 'the Bishop of *Constantinople*, be said to 'take the Patriarchal Dignity to himself 'long after; even after the Council of '*Chalcedon* was ended, *Leo*, *Gelasius*, and 'other Roman Bishops resisting him?

'How could the Church of *Constanti-'nople* be a Patriarchal See at this time, 'wherein even the name of *Constantino-'ple* was not yet given to *Byzantium*.

'3. This Edict was first published by '*Theodorus Balsamon*, out of the Acts of '*Sylvester* the Pope, falsly written in 'Greek under the name of *Eusebius*, Bi- Forgeries in the Name of *Eusebius*. 'shop of *Cæsarea*: not that he might do 'any service to the Church of *Rome*, but 'that he might shew the Patriarchate of '*Constantinople* to be the eldest. Which 'Acts of *Sylvester* were not known till a The Acts of *Sylvester* forged. 'thousand years after Christ, coming then 'forth in *Eusebius* his name, out of a cer-'tain Book of Martyrs; but were now

'increased

'increaſed by the Addition of this Edict 'of *Conſtantine.*

His deſign is, if it be poſſible, to clear the Church of *Rome* of this too palpable and notorious Counterfeit: And for that end he would fain caſt it on the *Treacherous Greeks*, that he might thereby acquit the more Treacherous *Romans*: Which he further purſues in the clauſe following.

The new-found Hereticks that oppoſe this Edict of Conſtantine, *tranſlated out of* Greek *into* Latine, *with ſuch great endeavour, and impertinent ſtudy; let them know, that in this they rather further our Cauſe, than fight againſt us: Who do our ſelves, with* Irenæus, Cyprian, *and other Holy Fathers, as well* Greek *as* Latine, *profeſs the Priviledges of the Church of* Rome, *not to be conferred and given of men, but from Chriſt to* Peter, *and from* Peter *to his Succeſſors.*

Where the faults are ſo great, we need not make a Remark on the common Cheat, *his vain Brag of the Fathers.* But this we may obſerve, that whereas the Popes Claim is ſomewhat blind to the Prerogative, which is pretended to be given to S. *Peter*, *Binius* hints at a proper Expedient to make it clear. For ſuppoſe

our

our Saviour made S. *Peter* the Rock on which he built his Church: How comes the Pope to be that Rock? Since S. *Peter* being an Apoſtle immediately inſpired, and able to pen *Canonical Scripture*, ſome of his Prerogatives were *Perſonal*, and died with him? He tells you, that the Priviledge was granted *from Chriſt to* Peter, *and from* Peter *to his Succeſſors*. So that it was not *Chriſt*, but *Peter* that gave it to the Biſhops of *Rome*. Now it would extremely puzzle him to ſhew, where *Peter* gave that power to the Biſhops of *Rome*; in what place, at what time, by what Act, before what Witneſſes. All he can produce, is S. *Clement*'s counterfeit Letter, and that miſcarries.

But *in oppoſing the Edict of* Conſtantine, *the Proteſtants further their Cauſe, rather than fight againſt them.* Is not this a bold Aſſertion? Their Popes have laid Claim to the whole Empire of the Weſtern World, even by this very *Edict*, or *Donation of Conſtantine*: And yet the Proteſtants did nothing, when they proved it to be a Forgery. This *Donation* is an old Evidence, proving the Divine Right of *Peter*'s *Primacy*, and the *Popes Supremacy*: Did they promote their Cauſe, that proved it to be a Cheat?

Certainly

Certainly they that have Fingers so long as to grasp at an Empire, and Foreheads so hard as to claim it by *Frauds*, will stick at nothing they can conceive for their advantage. Is it impertinent to discover Knavery in the Holy Roman Catholick Church; or Imposture in the Infallible Chair? And together with the Credit of *Rome*, to take away an Empire? Besides the *Spiritual Right* of being the *Rock*, there are ample *Territories* and *Cities* claimed, with a Temporal Kingdom.

Let him therefore pretend what he will, the Authority of such Instruments is very convenient: And because he knows it well enough, he produces the *Diplomata*, or the *Patents of other Kings and Emperours*, to confirm the Churches Secular Right, *extant*, as he saith, *in the Original, with their Imperial Seals; as particularly those of the Most Christian Princes of* France, *restoring those things which the* Longobards *took away*. But he does not tell you, by what Arts they got possession of those Territories at first, nor by what Ancient Evidences, Seals, or Patents, they held them before the *Longobards* touched them.

And because a Kingdom is of much moment

Moment in the Church of *Rome*, he further ſaith, *As for the Dominion of things temporal given to the Church, herſelf proves them by the Broad Seals of the very Emperours giving them, yet extant in the Originals, and ſhe quietly enjoyeth them.* How quiet her injoyment is, you may ſee by that ſtir and oppoſition ſhe meeteth, and by all the clamour throughout the Chriſtian World, that followeth her Uſurpations. Which ſhe defendeth here by the *Seals of Emperours* in general Terms, but what Seals they are, ſhe ſcorneth as it were, to mention in particular. Which argueth her cauſe to be as *Bad*, as her pretence is *Bold*.

But as for the Rights granted to the ſame Roman Church, S. Leo, Fælix, Romanus, Gelaſius, Hormiſda, Gregorius, *and other their Succeſſors, that flouriſhed famouſly from the times of* Conſtantine, *have defended them*, ſaith he, *not by the Authority of this Conſtantinian Edict, but rather by Divine and Evangelical Authority, againſt all the Impugners of them.* The man is warily to be underſtood; for ſome of theſe, whom he pronounceth as Defenders, violently oppoſe their claim, as *Gregory* in particular: who for himſelf and all his Predeceſſors, renounceth that *Blaſ-*

Greg. lib. 6. Ep. 30. *phemous Title*, which *John* of *Conſtantinople* firſt arrogated, but the Biſhops of *Rome* acquired afterwards, by the Gift of *Phocas*, the bloody Emperour. So that all theſe are *Mummers*, brought in, as it were in a Maſque, to ſhew their vizars, and ſay nothing. For of all theſe Roman Biſhops mentioned by *Binius*, *Gregory* was the laſt: who teſtifieth, that *none of his Predeceſſors ever claimed ſuch a Title.*

Greg. lib. 4. Epiſt. 30.

We may further note, that he ſpeaks here with much Confuſion, becauſe he ſpeaks *of the Rights granted to the Roman Church*; but does not diſtinguiſh between the *Divine* and *Humane* Rights of which he is treating. For the Buſineſs he is now upon, is the *Temporal Kingdom*; in defending of which theſe Popes down to *Gregory* did forbear to uſe the Authority of this *Conſtantinian Edict*, as he calleth it (by way of ſcorn) not becauſe they had it not, but rather (as he pretends) becauſe they had no need of it, having enough to ſhew by *Divine and Evangelical Authority* for the ſame. Which is another pretence as bold and impudent as the former. For, I think, none of his own Party will aver, that the Biſhop of *Rome* can claim *a Temporal Kingdom* by the Holy Scripture. As

As for any other Claim by this *Constantinian Edict*, or any *Donation* else of *Emperours*, before the *Longobards*, he slighteth all: especially the Authority of this *Constantinian Edict*, concerning which, he saith, 'None of all those, who sate 'over the Church before the year 1000. 'many of which saw the genuine Acts of '*Sylvester* recited, concerning which we 'spake above, is read to have made 'any mention of this Edict. For as much 'as the *Counterfeit Edict* was not yet ad-'ded to the Acts by the Greek Impo-'stors.

He does not tell us how he came to know, that many of the *Roman* Bishops saw *the genuine Acts of* Sylvester, before the year 1000. that being an Artifice or Color only, as if there were two divers Books of *Sylvesters Acts*, and the one a true one. He tells us not a word of the Contents that were in them: but he before told us plainly, that *the Acts of* Sylvester *the Pope, were falsly written in Greek under the name of* Eusebius *Bishop of* Cæsarea, *that they were not known till* 1000. *years after Christ, coming then forth in* Eusebius *his Name.* And now he telleth us as plainly, that *the Counterfeit Edict was not yet added to the Acts by the Greek Impostors.*

The poor *Greeks* on whom he layes all the Load of Impoſture, never injoyed the benefit of theſe Acts, nor ever pleaded the Impoſture as the *Latines* did. And in all likelyhood they made it, that laid Claim and Title to the Supremacy by it. Since therefore the Queſtion is come to this, *Who were the Impoſtors?* we muſt define againſt him, that *the Counterfeit Edict was added to the forged Acts, not by* the *Greek*, but *Latine Impoſtors*..

For how Counterfeit ſo ever he will have it, *Pope* Adrian *in his Epiſtle to* Conſtantine *and* Irene, *which remains inſerted in the* Nicene *Council, recites this whole Hiſtory almoſt in the ſame manner, and ſo confirmes it by the Truth of this Edict.* As *Binius* himſelf telleth us on the words *Ipſe enim.*] So that the *Edict* was pleaded long before the *Greeks* added it to the Acts of *Sylveſter.* For Pope *Adrian* died in the year 795, and the Acts of *Sylveſter* were unknown till the year 1000. Yet this *Adrian* founded his Epiſtle to the Emperour and Empreſs, in the ſecond *Nicene Council, upon the truth of this Edict.* And in very truth, the Story he telleth is the ſame of *Conſtantine's Leproſie*, &c. contained in the *Donation.* Which if *Binius* had been

pleaſed

pleaſed to remember, was publiſhed by the *Latines* in *Iſidore Mercator*'s *Collection of the Councils*, about the year 800. Where the *Greeks* in all probability firſt found it, and were cheated, (as many Wiſer men have ſince been) with the appearance of it there. So that ſearching it up to the Fountain Head, it reſts ſtill among the *Romans*.

By the way, to ſhew you that *Binius* is his Crafts-Maſter, over againſt theſe words concerning *Adrian* before mentioned, he putteth down that Famous Marginal Note; *Donatio* Conſtantini *confirmatur*, *The Donation of* Conſtantine *is confirmed*; not by *Binius*, as the ſimple Reader would ſuppoſe, but by *Adrian*'s *Epiſtle*, recorded in the 2 *Nicene Council*, and expreſly containing the whole Fable of *Conſtantine*'s Leproſie, Viſion, and Baptiſm. So that the firſt that ever knew it in the World, for ought I can yet perceive, was this *Adrian*, of whom we have ſpoken ſomewhat before.

Now he comes to ſhew, how greedily the Popes received this Cheat of the Greeks. *Among thoſe who received the Acts of* Sylveſter *in good ſooth, corrupted thus with the addition of this counterfeit Edict, by an evil Art, and by the ſorry* Bin. Not. in Vit. Conſtantin.

faith of the Grecians carried out of the East into the West, and that earnestly defended them as Legitimate and Genuine, and pure from all fraud and Imposture, the first is found, saith he, *to be Pope* * Leo *the Nineth: Who in an Epistle to* Michael *of* Constantinople, *and* Leo *of* Acridanum, *Bishops, in the year of our Redemption*, 1054. *makes mention of the Donation of this* Constantinian *Edict, made to* Sylvester. *From whence, I believe, it was, that much Faith and Authority being hereby added unto it, very many of the* * *Gravest and most Learned Doctors, without any suspition of Fraud or Imposture, with good Faith did read and receive it.*

* Pope Leo 9. citeth the Donation.

* The Gravest and most Learned Doctors among the Papists use to read without any suspition.

He makes a large Confession here; wherein three things are fit to be noted. *The first that ever used this Edict was a Pope:* Pope *Leo* 9. 2. *He used it immediately after it came forth:* For *Sylvesters* Acts came forth about the year 1000. *being afterwards increased with the Addition of this Edict of* Constantine; and some 54 years after, the Pope made use of the Donation in it. Wherein *he is followed by many, very many of the Gravest and most Learned Popish Doctors*; which is the third thing to be noted. This fault of the Popish

Popish Doctors, who did *read and receive* this Donation of *Constantine, without any suspition of Fraud and Imposture*, being by *Binius* charged upon the Pope. The Shepherd went out of the way, and the Sheep followed him. The Captain, and the Herd, did all stray and miscarry: *Leo 9.* being somewhat like the Dragon in the *Revelation*, that threw down the third part of the Stars with his Tail.

Binius his Cure is but the shift of a *Mountebank*, to save his Credit. There are Errours and Heresies in the *Donation of Constantine*, which whosoever receiveth the *Donation*, he receiveth them in like manner: And to say, that the Head and its Members in the Church of *Rome* were deceived *by the Evil Art and sorry Faith of the Grecians*, while they licked up this Vomit of *Balsamon*, for the Popes advantage; is but a sorry shift, a Corrosive that eats like a Canker. For it shews how the Holy Catholick Roman Church may be *deceived*; Head and Members, Pope and Doctors, Priests and People. They were imposed on by an *Evil Art* it seems, and swallowed down *Heresie* in *Constantine*'s *Donation*.

But that *Binius* lyes in his prevarication about the *Greeks*, and that the *Greeks*

were not the Authors of the Donation, and that it did not intend to hurt the Popes Chair, is evident by this. The Donation was made not to overthrow, but confirm the *Divine Right* of the Popes Supremacy, point blank againſt what *Binius* pretends. He that made it had an eye both to the *Temporal* and *Spiritual* Priviledges of the *Roman* Chair. For the *Donation* applieth thoſe Scriptures, on which the Popes build their Right, to S. *Peter*'s Succeſſors, and makes the Emperour to note, that the Will of our Saviour was the Root of all his Kindneſs to the Chair; nay it expreſly throws all on our Saviours Inſtitution. *For it is juſt, that the Holy Law ſhould retain the Head of the Principality there, where our Saviour, the Inſtituter of H. Laws, commanded the bleſſed* Peter *to undertake the Chair of the Apoſtleſhip.* Where you may note another fetch of the Papiſts: Leſt what our Saviour did to S. *Peter* ſhould ſeem too remote to concern *Rome*; that they might make the Channel of Conveyance clear, theſe old Counterfeits record, that S. *Peter* did not come to *Rome* by chance, but being inveſted in ſo great an Hereditary power, our Saviour choſe the place where it ſhould reſt: and that *Peter* came

Conſtantin. Donat.

to

to *Rome*, and there undertook the Chair of his Apoſtleſhip, *by our Saviours Commandment*. Which if they could make the World believe, their work would be half done. So that it utterly deſtroys the Intereſt of the *Greeks*, and the Donation is Root and Branch altogether *Roman*. Neither did the *Greeks* ever uſe it to diſgrace the Roman Church, for ought I can find, though the Romans uſed it, to magnifie their Church above all other Churches.

CAP. XXIII.

Melchiades *counterfeited*. Iſidore Mercator *confeſſed to be a Forgery*. *The Council of* Laodicea *corrupted, both by a Fraud in the Text, and by the Falſe Gloſſes of the Papiſts*.

THe Forgery put out at firſt in the name of Melchiades, *concerning the Primitive Church, and the Munificence of the Emperour* Conſtantine, hath now gotten a clauſe added to the Title, *viz. Falſly aſcribed to* Melchiades: In *Binius*, *Labbé*, and the *Collectio Regia*. Upon thoſe words, *Falſly aſcribed to Melchiades*, *Binius*

nius ſpeaketh thus. 'That this Epiſtle 'was aſcribed to *Melchiades*, appeareth '*Can. Futuram* 12. *q.* 1. *&* *Can. Decrevit.* '*Diſt.* 88. which bearing the name of '*Melchiades*, contain for the moſt part 'the things which are written here. It 'appeareth from hence alſo, that hitherto 'it was commonly put in the former Edi-'tion of the Councils, juſt after the De-'crees of *Melchiades* the Pope. Thus was this counterfeit Epiſtle placed a-
Ibid. mong their Laws and Councils. 'But 'that it was noted with the falſe Title and 'name of *Melchiades*, appeareth from 'hence; (ſaith he) becauſe it maketh 'mention of the *Nicene* Council: which 'by the conſent of all men happened af-'ter the death of *Melchiades*, and after 'the Baptiſm of the Emperour: not un-'der *Melchiades*, but under *Sylveſter*, in 'the year of Chriſt 325. being the 20 'year of *Conſtantine*, as almoſt all Hiſto-'rians unanimouſly do teſtifie. Perhaps 'therefore it is more true, that *Iſidore*
Iſidore a Forger. 'himſelf, being a Compiler, rather than a 'Collector, was the Author of this Epi-'ſtle: Which it is certain was made out 'of the third Canon of the Council of '*Chalcedon*, and a certain fragment of the '24 Epiſtle in the 1. Book of Pope *Gre-*

gory,

gory, and the History of the *Nicene* Council. *Baron. An.* 312. *Nu.* 80.

Here we come to know the manner how Decretal Epistles were made: Good passages stoln out of the *Fathers*, are clapt Artificially together, and a Grain or two of *Interest*, thrust neatly in, makes up an *Epistle*. This of *Binius* is plain dealing. *Isidore* is confessed to be a *Compiler*, that is, a Forger, rather than a *Collector*, or Recorder of the Councils.

* Note this well: because *Isidore* is the Fountain (a muddy dirty one) out of which they drink their waters.

This acknowledgment is the more considerable, because *Baronius*, *Labbè*, and *Cossartius*, and the *Collectio Regia*, herein do keep *Binius* Company.

Confessing it to be stoln out of S. *Gregory*, he acknowledgeth it to be made almost 300 years after it was pretended: Which draws near to the time of *Hadrian* the *First*, and sheds another Ray of Light on the Original of these Impostures.

In the time of *Sylvester* there happened many Councils. One Feather is finely thrust in, into that at *Arles*, to adorn the Papacy: The Pope is set before the Emperour. In that of *Ancyra*, the *Marriage of Deacons is permitted*. Can. 1. *Priests*

also

also were not compelled to leave their Wives, unless they were taken in Adultery. Can. 8. *The Cup and the Bread were both given to the People.* Can. 13. In the Council of *Laodicea* it is determined, that *the Scriptures should be read on the Sabbath days.* Can. 16. And *that we ought not to leave the Church of God, and go and call upon Angels, and make Congregations which are known to be forbidden. If any one therefore be found observing this hidden Idolatry, let him be accursed; because he leaves our Lord Jesus Christ the Son of God, and gives himself over to Idolatry.* Can. 35.

The Invocation of Angels, though they were known to be Angels, is by the Council of *Laodicea* called *Idolatry*: Which vindicates Dr. *Stillingfleet*, in his acceptation of the word *Idolatry*, from the cavils of his Adversary. The Council esteemeth the very *calling upon Angels a forsaking of Christ, and an hidden Idolatry.*

Many attempts have been made to overthrow the *Canon*: I should be tedious, should I give you all their several ways to evade it. That which lies under my Cognizance, is their corrupting of the place.

Angelus

Angelus and *Angulus*, being two words in the Latine, near of Kin, though in the ſenſe they differ much, the one ſignifying an *Angel*, the other a *Corner*; ſome have been ſo bold, as to turn *Angelos* into *Angulos*, *Angels* into *Corners*: making the Canon to run thus; *We ought not to leave the Church of God, and to go and call upon Corners.* Though neither the ſenſe of the place, nor the word in the Greek Tongue, nor the occaſion of the Canon will bear it.

Binius indeed is not ſo bold as to put it into the *Text*, but as a *various Reading* he puts it over againſt the Text in the Margin; to ſtumble the Reader, or make him obdurate.

Theodoret, an Ancient Father, living near the times of this Council, obſerves that by this Canon *thoſe Hereticks were condemned, who taught that Angels were to be worſhipped*: As *Binius* himſelf upon the place confeſſeth. *Theod. in Coloſ. 2.*

Epiphanius, among other Hereticks, mentions the *Angelici*; againſt whom, in all probability, this Canon was made. *Epiphan. Hæreſ. 60*

Bellarmine defends *Theodoret*, and approves of his Expoſition. *For there is no doubt* (ſaith he) *but* Theodoret *was ſound and Orthodox in his Opinion, concerning the* *Lib. 1. de SS. Beat. cap. 20.*

the Worship of Angels. But then he has a fetch to clear the Church of Rome: *Not every pious Veneration of Angels is forbidden, but that only which is due to God.* Doubtless *Theodoret* was willing to give a *pious Veneration to Angels*; but neither he, nor the Council of *Laodicea*, knew of any *pious Invocation of them.*

But we leave these to come unto *Binius.* In his Notes upon *Pius his Epistle* before mentioned, he saith, 'The words of 'S. *Paul*, Colos. 2. are written, not as '*Hierom* supposeth against the *Jews*, who 'believed the Stars of Heaven to be An-'gels; nor against the *Simonaici*, as *Bel-'larmine* supposed; but rather against 'the pernicious Doctrine of *Cerinthus*: 'who holding Christ to be a naked man, 'extolled all the Angels, as the Ma-'kers of the World, above him. Yet a little after he saith the clean contrary: 'That *Cerinthus* did not only not teach, 'that Angels were as Makers of the 'World to be adored; but rather they 'were to be had in hatred, as the Au-'thors of evil. For the one he citeth *Irenæus*, *Epiphanius*, and *Tertullian*: *Baronius* for the other: And (which is very strange) himself sideth with all. Which you must conceive to be a *neat* effect of

clean

clean conveyance: For by how much the more impoſſible the Operation is, the *Juglers* ſlight is the more to be admired. In very truth, his behaviour is ſuch, that it makes me too juſtly to fear, they ſay any thing in every place, that will ſerve their turn, make Cyphers of the Fathers, and care not a farthing how much they contradict themſelves, ſo they be not diſcerned in doing it: Nay, his contradictions are ſo palpable, as if long cuſtom had made him careleſs of being ſeen too, and deprived him of his feeling: For Lyars, ſpeaking truth and falſhood indifferently, for a long time, at laſt note not themſelves, nor well apprehend which of the two they are ſpeaking. And they that make a *Trade* of contradictions, inure themſelves, by long habit, till they become inſenſible: Which (if need be) we ſhall more fully and clearly ſhew, out of *Binius* himſelf, upon this occaſion.

CAP.

CAP. XXIV.

Threescore Canons put into the Nicene *Council after* Finis, *by the care and Learning of* Alphonsus Pisanus. *The counterfeit Epistles of* Sylvester, *and that Council. A* Roman *Council wholly counterfeited. Letters counterfeited in the Name of Pope* Mark, *and* Athanasius, *and the Bishops of* Egypt, *to defend the Forgeries that were lately added to the* Nicene *Council.*

Binius hath the Code of the *Nicene* Council, fairly written in Greek, and at the end of it ΤΕΛΟΣ : or in Latine, FINIS.

After this, in another place, (by it self) under the name of *Alphonsus Pisanus*, with the Patronage of *Francis Turrian*, he bringeth in a whole Legend of Canons, to the number of fourscore, Fathered all upon the *Nicene* Council.

In the *Code* it self there are the Epistles of *Alexander Alexandrinus*, *Constantine the Emperour*, and the whole *Synod*, the *Emperours Oration*, the *Recantation of* Theognis *and* Eusebius *Bishop of* Nicomedia, the *Nicene Creed*, and the 20 *Canons*

nons of the Nicene Council. All curiously written in fair Greek.

Out of the *Code*, after Τέλ&, there is a counterfeit List of the Bishops *Subscriptions* (but miserably depraved) to put the better face on the rest of the Forgeries: and like many other of the *Frauds*, written only in Latine. Then there is an humble Letter, whereby the Council submitteth it self to the Popes Censure; but in the Column on the other side (for there are 2 Columns in the Leaf) it is defaced with an empty Blank, for want of a Greek Copy.

For fear this Letter should not be seen often enough, he hath it again, with the Answer of Pope *Sylvester* thereunto; both recorded in another place, near to the *Arabick* Canons; detected by these marks: They are without any Greek Copy, are not among the Acts of the Council, are full of mistakes and Barbarismes, and clearly refelled by the Genuine Acts of the Council it self.

The Epistles are these.

SYNODI NICÆNÆ

Epistola

AD *SYLVESTRUM* PAPAM.

'Beatissimo Papæ Urbis *Romæ*, cum omni Reverentiâ colendo, *Sylvestro*; *Hosius*

'Episcopus Provinciæ *Hispaniæ*, Civita-
'tis *Cordubæ*; *Macarius* Episcopus Eccle-
'siæ Hierosolymitanæ, *Victor* & *Vincenti-*
'*us* ex Urbe *Romæ*, Ordinati ex directio-
'ne tuâ.

'QUONIAM omnia corroborata de
'Divinis Mysteriis Ecclesiasticæ utilita-
'tis, quæ ad robur pertinent Sanctæ Ec-
'clesiæ Catholicæ & Apostolicæ, ad se-
'dem tuam Romanam explanata, & de
'Græco redacta sunt, scribere confite-
'mur, nunc itaque ad vestræ Sedis argu-
'mentum accurrimus roborari. Itaque
'censeat vestra Apostolica Doctrina, E-
'piscopos totius vestræ Apostolicæ Ur-
'bis in unum convenire, vestrumque ha-
'bere Concilium, sicut docet mystica Ve-
'ritas, ut firmetur nostra Sanctimonia,
'graduſque fixos, vel textus Ordinatio-
'nis tuæ Sanctimoniæ nostra possit habere
'Regula. Quoniàm decet numerum di-
'ctorum tuorum Coepiscoporum à te
'discere gradus vel ordinis constituere
'Urbis. Quicquid autem constituimus
'in Concilio Nicæno, precamur vestri
'oris consortio confirmetur. Oret Beati-
'tudo tua pro universo Concilio. Data
'8. Kalend. *Julias*. Accepta 13. Kalen-
'das *Novembris*, *Paulino* & *Juliano* sum-
'mis Consulibus.

There

There are a great many faults in it, which *Binius* mendeth; but he did not consider how accurate they were in Dating *the time wherein the Letter was received:* nor how much the Council condescended to the *Bishop of Rome*, while they wrote in Greek to the *common people* of *Alexandria*; but translated their Acts into *Latine*, for the *Popes* understanding. *Ad sedem tuam Romanam explanata, & de Græco redacta.* As if the Pope and his Clergy were unacquainted with the Greek Tongue.

RESCRIPTUM SYLVESTRI ad Synodum Nicænam.

SYLVESTER Episcopus Sedis Apostolicæ & Sanctæ Catholicæ Ecclesiæ Reverendæ Religionis Urbis Romæ, *fratribus & Coepiscopis, qui in* Nicænum *Concilium convenerunt in Domino Salutem.*

GAUDEO *promptam vos Benignitatem servare. Nam & confirmo figoque ad vestræ Doctrinæ reclamantes de Mysterio vel unitate Trinitatis Chrysmatis vos secundùm Dicta & Doctrinam Evangelicam Sanctam accepisse Gratiam. De quo Examinationis probo vera fuisse & esse mansura, quæ in vestrum nostrumque manavere Mysterium. Meum Chirographum & Discipulorum meorum offero in vestro Sancto Concilio,*

quicquid conſtituiſtis unà parem dare conſenſum. Atque in gremio veſtræ Synodi parva propter Diſciplinam Eccleſiæ alligabo præcepta, propter Victorinum *qui arbitrio ſuo quicquid vellet affirmabat, & Cyclos Paſchæ pronunciabat fallaces, & cum Epiſcopis totius Urbis* Italiæ *examinatam univerſitatis veſtri Sancti Concilii dignetur accipere veritatem. Et aliâ manu, Oret pro nobis Beatitudo veſtri Sancti Concilii Trecentorum Decem & Octo: ut Charitatis quæ vobis data eſt Domini noſtri Jeſu Chriſti ſervetur Augmentum. Data* 5. *Kalendas* Novembr. *Accepta* 4. *Idûs* Februarii, Conſtantino *Septiès &* Conſtantio Cæſare *Quarto Conſulibus.*

Though the Nonſenſe be the moſt horrible that ever was ſeen, the exactneſs is great: For in token of the Spirit of Prophecy, the Biſhop of *Rome* telleth them at *Nice*, that they were *three hundred and eighteen*, and dateth the day on which his Letter was received: which I think was extraordinary.

But there is a contradiction in theſe Dull Letters, that mars all. They at *Nice* inform the Pope, that *all the Biſhops of the Apoſtolical City were aſſembled in one, and held his Council* for him there: The Pope on the other ſide tells them of a Council

Council at *Rome* of the Bishops *of all the City of* Italy (*assembled*) *whence* he sent *the Truth examined by his Disciples there* (as he calls them) for them at *Nice*, to receive: which he prayes them to accept, &c. I confess the nonsence so terrible, that it is difficult to construe it to any sense at all: but divers circumstances interpret the words so, that *Præcepta* signifie *Canons*, and *Episcopi totius urbis* Italiæ, the Roman Synod under *Sylvester*: As those other words, *Meum Chirographum & Discipulorum meorum offero*; his own Subscription, and the Subscription of the Bishops under him, whereby he confirmed the *Nicene* Council.

For the Legend goes, that while the Council was sitting at *Nice* of 318 Bishops, *Sylvester* called a Council at *Rome* of 267 Bishops; where they made Canons as they did at *Nice*, and as good luck was, confirmed the Council there: Else all at *Nice* had not been worth a Rush. And to this *Roman* Council *Sylvester* relateth, when he saith, *I send you mine, and my Disciples hands to give our joynt consent to all that you have ordained.* This is that Council which made the *Epilogus Brevis*, the commending of which to the *Nicene* Council, (were there nothing in

the Letter beſide) would diſgrace it for Coſin-German to that putid Forgery, ſo often touched in the *Epilogus Brevis*.

This Council is ſet by *Binius* (I know not why) before the *Nicene* Council; though it profeſſeth it ſelf to be held *at the ſame time*. Perhaps the reaſon is, that they could not be ſet down both together, and Priority was to be given to the Synod at *Rome*.

The Title of this Council is,

CONCILIUM ROMANUM

Aliud, ſub Sylveſtro *Papa Primo*.

It immediately follows *Conſtantines Donation*, and dependeth on the truth of the ſame.

The Popes *See* is magnified therein above the Skies; and for that reaſon it ſhineth among the Councils, as a Direful Comet among the Stars of Heaven.

The Proem ſet before it bears the name of the *Epilogue*, Epilogus brevis, &c. *A ſhort Epilogue of the following Roman Council*. A Trip in the Threſhold bewraying the Author. A Learned Council it was, no doubt, that began with the concluſion: For the *Epilogue* is the cloſe of any diſcourſe, the *Prologue* is the beginning.

But

But this First is a small Indecency, we proceed to the matter. The *Nicene Council* has the good fortune of being full of smoothness, clarity and Majesty: But *Binius* finds this so rude and rough, that he is fain to clear the way by a *Premonition to the Reader.*

The following Canons were written verbatim, saith he, *out of two Ancient Copies, which in many places, by reason of the depravation of the Exemplars, can scarcely, or indeed not at all, be understood. Let the Reader censure favourably, and communicate, if he hath, something more certain.* Bin. *in Concil. Rom. sub Sylvest.*

You must touch it gingerly you see, or it will fall to pieces. *Solecisms* and *Nonsense* are like Rust and Cobwebs, signs of *Antiquity* in the *Roman Church*: Else certainly they would never have dared to present such *Mouldy* Instruments to the Face of the World. * But such Councils are fit to support the *Mystery of Iniquity*, which is made a *Mystery*, by making and supporting such Councils.

Since the *Canons* are so rude, we will let them go, and come to the *Epilogus*, which beareth the force of the most Authentick Canon.

Therein it is recorded, that *in the time*

of Sylveſter *and* Conſtantine *the moſt holy Emperour, while* 318 *Biſhops ſat in Council at* Nice, *by the Command of* Sylveſter; *on the thirteenth of the Kalends of* July, *there was a Council of* 267 *Biſhops convened at* Rome, *by the Canonical Call of the Pope: That again condemned* Calliſtus, Arrius, Photius, *and* Sabellius, *before condemned in the* Nicene *Council, and ordained, that no* Arrian *Biſhop returning, ſhould be received by any but the Biſhop of the place. In which alſo, by the conſent and Subſcription of all, it was ordained, That no Lay-man ſhould accuſe a Clergy-man, and that no Prieſt ſhould accuſe a Biſhop, no Deacon a Prieſt, no Sub-Deacon a Deacon, no Acolythite a Sub-Deacon, no Exorciſt an Acolythite, no Reader an Exorciſt, no Door-keeper a Reader. It was further ordained, that no Biſhop ſhould be condemned but by the Teſtimony of at leaſt threeſcore and twelve Witneſſes, nor ſhall the Higheſt Prieſt be judged by any,* &c.

This Decree is put among the Popes Laws by *Ivo Cartonenſis*, &c. Doubtleſs to the very great eaſe and ſatisfaction of the *Roman Clergy*: For it reaches down, you know, to the loweſt Orders of *Readers* and *Door-keepers*. So that they may write as many Forgeries as they will: If it

it be a Pope, no man can condemn him: If it be a Bishop, no less than threescore and twelve Bishops, must on their Corporal Oath prove the Fact against him: forty four *Equals*, against a Cardinal-Priest, twenty six must depose against a Cardinal-Deacon of the City of *Rome*, and seven against a Door-keeper; all which must be at least his Equals. A Marvellous Priviledge for *the City of Rome*! Which word *Rome*, though annexed only to *Cardinal-Deacons*, yet, for ought I know, the Judge will interpret its Extent, to all the other Orders; or use it *Equivocally*, as himself listeth, or as his Superiour pleaseth. So that in Causes pertaining to the Interest of the *Roman Church*, other Priests perhaps, beside them in the City of *Rome*, shall enjoy the benefit of this Law; but in Causes displeasing the Pope, and his Accomplices, none shall enjoy it, but the Priests of *Rome*. Many such *Trap-doors* are prepared in Laws, where Rulers are perverse and Tyrannical; and whether this be not one of those, I leave to the Readers further Examination.

Mark succeeded *Sylvester* in the See of *Rome*: Between whom, and *Athanasius*, there were certain Letters framed, that stand

ſtand upon Record to this day, to prove the Canons of the *Nicene* Council to be *Threeſcore and ten.* Heretofore they were good *old* Records magnificently cited: but now they are worn out: for *Baronius* and *Bellarmine* have lately rejected them; who are followed by *Binius*, as he is by *Labbe* and *Coſſartius* and the *Collectio Regia*, all concluding the Letters to be Forged. The three laſt have this Note upon that of *Athanaſius. Hanc ſurreptitiam & ab aliquo confictam fuiſſe quinque rationibus oſtenditur, &c.*

Bin. in Ep: Athan. ad Marc.

'That this Epiſtle is a Counterfeit de-
'viſed by ſome body, appeareth evident-
'ly by five reaſons. Whereof the firſt
'is this, In the Controverſie between the
'African Churches, and the Roman Bi-
'ſhops, (*Zozimus* and *Boniface*) concer-
'ning the number of the *Nicene* Canons,
'this Epiſtle was unknown. 2. *Athana-*
'*ſius*, as is manifeſt by what went before,
'was at this time fled into *France*, and ſo
'it could not be written from *Alexandria*
'and from the Biſhops in *Egypt*. 3. That
'Divaſtation fell upon the Church of
'*Alexandria* many years after theſe times
'in the Reign of *Conſtantius*, &c. As *Atha-*
'*naſius* himſelf witneſſeth in his Epiſtle
'*ad omnes Orthodoxos*. 4. *Mark* died in
'the

c the Nones of *October* this preſent year:
c *Conſtantine* himſelf being yet alive.
c 5. If Pope *Mark* had ſent a Copy of the
c *Nicene* Council out of the Roman Ar-
c chives, to them at *Alexandria*, ſurely
c the Roman Copy and that of *Alexan-*
c *dria* would have agreed thenceforth as
c the ſame: How then were thoſe three
c Canons wanting in the Copy, which S.
c *Cyril* ſent from *Alexandria* to the Afri-
c cans, which were found in the Roman
c Copy?

He pointeth to the *Commonitorium* ſent from *Rome* to the Sixth Council of *Carthage*; and verifies all the Story we have related; by rejecting theſe Letters of *Mark* and *Athanaſius*, made on purpoſe to defend the Forgeries there detected. For which he cites *Baron. An.* 336. *nu.* 59,60. and *Bellarm. de Rom. Pont. lib.* 2. *cap.* 25.

This Epiſtle was alledged by *Harding* againſt *Jewel*, and by *Hart* againſt *Rainolds* for a good Record. How formally it was laid down by the Elder Collectors you may ſee with your eyes: and may find it frequently cited by the moſt learned Papiſts. Such as theſe being their beſt and only Evidences.

After *Mark* *Julius* ſucceeded. *The Epiſtle*

ſtle ſent by the Biſhops of the Eaſt to Pope Julius 1. is now confeſſed to be a Forgery. *Veram & germanam non extare præter authoritatem* Baronii *illud aſſerentis, ea quæ ſupra in principio Epiſtolarum* Julii *annotavi confirmant*: Saith *Binius*. Again he ſaith, 'This Epiſtle which is put in the 'ſecond place, bearing the Names of the 'Biſhops of the Eaſt, ſeems to be compi-'led by ſome uncertain Author, both by 'the concurrent Teſtimony of *Sozomen*, 'and *Socrates*, and becauſe thou mayeſt 'obſerve many things to be wanting, and 'ſome in the words and things expreſſed 'to be changed,

Bin. in Epiſt. Julii.

Reſcriptum Julii] The Epiſtle which *Julius* returned in anſwer hath the like Note upon it. *Hanc mendoſam, corruptam, & a quodam ex diverſis compilatam*, &c. 'That this Epiſtle is counterfeit, corrupt, 'and compiled by ſome body out of di-'vers Authors, the Conſulſhips of *Felici-'anus* and *Maximianus* evidently ſhew, '&c.

The matter in theſe Epiſtles is *the Popes Supremacy*; *the unlawfulneſs of calling Councils, but by his Authority*; *his Right of receiving Appeals*; with other Themes, which Ambition and ſelf Intereſt ſuggeſt, and of which genuine Antiquity is totally ſilent.

Hav-

Having so fortunately glanced upon that *Sixth* Council, I shall not trouble the Reader with any more: but bewailing what I observe, beseech him earnestly to weigh this *Business walking in the Dark*, and take heed of a *Pope* and a *Church*, that hath exceeded all the World in Forgerie. For let the Earth be searched from East to West, from Pole to Pole, Jews, Turks, Barbarians, Hereticks, none of them have soared so high, or so often made the Father of Lies their Patron, in things of so great Nature and Importance. Since therefore the Mother of Lyes hath espoused the Father of Lies for her assistance, and the accursed production of this adulterate brood is so numerous; I leave it to the Judgement of every Christian, what *Antiquity* or *Tradition* she can have, that is guilty of such a Crime, and defiled with so great an Off-spring of notorious *Impostures*.

AN

APPENDIX.

Cardinal Baronius *his Grave Cenſure and Reproof of the Forgeries: His fear that they will prove deſtructive and pernicious to the See of* Rome.

Apiarius, a Prieſt of the Church of *Africa*, being Excommunicated by his *Ordinary*, for ſeveral notorious crimes, flies to *Rome* for Sanctuary; *Zozimus* the Biſhop receives him kindly, gives him the Communion, and ſends Orders to ſee him reſtored. Hereupon the *African* Churches convene a Council, namely, the *ſixth Council of Carthage*, whence they ſend a modeſt Letter, but as Sincere as Powerful, ſhewing how after all ſhifts and Evaſions, *Apiarius* had confeſſed his Enormities; and that both the *Nicene Council*, and clear *Reaſon*, was againſt the diſorder of ſuch *Appeals*: All Cauſes being to be determined in the Province where they aroſe, by a Biſhop, Patriarch, or Council, upon the place. *Otherwiſe*, ſay

say they, *how can this Beyond-Sea Judgment be firm, where the necessary appearance of Witnesses cannot be made, either by reason of weakness of Nature, or Old Age, or many other Impediments?* They decry the Innovation of the Bishop of *Rome* in arrogating that Authority, *lest the smoakie Puff of the pride of this World should be brought into the Church of Christ.* This Epistle is on all sides owned and confessed to be a good Record. It was sent to *Celestine* the Successor of *Zozimus* and *Boniface.*

Epist. Concil. Carth. 6. ad Celestin.

Ibid.

About 100 years after, *Eulabius* sate in the Chair at *Alexandria*, (some call him *Eulalius*:) Between him and *Boniface* 2. there are two Epistles extant, out of which it is gathered, that after the sixth Council of *Carthage*, the African Churches were Excommunicated by the Roman for 100 years, and reconciled at last upon the Submission of *Eulalius*, Archbishop of *Carthage*, accursing S. *Augustine*, and his own Predecessors.

Concerning these two Epistles, Cardinal *Bellarmine* giveth his Opinion thus: *Valdè mihi eas Epistolas esse suspectas, &c.* 'I have a mighty suspition of these Epi-'stles: For first they seem to be repug-'nant to those things which we have spo-'ken

Bel. *de Sum. Pont. lib. 2. cap.* 25.

'ken concerning the Union of S. *Augu-*
'*ſtine*, *Eugenius*, *Fulgentius*, and other
'Africans with the Roman Church: And
'again, either there was no *Eulabius* of
'*Alexandria*, to whom *Boniface* ſeemeth
'to write; or at leaſt there was none at
'that time: as is evident out of the Chro-
'nology of *Nicephorus* of *Conſtantino-*
'*ple*. Beſides, *Boniface* intimates in his
'Epiſtle, that he wrote at the Command-
'ment of *Juſtinus* the Emperour. But
'*Juſtinus* was dead before *Boniface* began
'to ſit; as is manifeſt out of all Hiſtories.
'Moreover, the Epiſtle which is aſcribed
'to *Boniface*, conſiſts all of it almoſt of
'two fragments, of which the one is ta-
'ken out of the Epiſtle of Pope *Hormiſ-*
'*da* to *John*, the other out of the Epiſtle
'of S. *Gregory* to the Biſhops of *France*:
'even the 52 Epiſtle of his fourth Book.
'Now S. *Gregory* was not born at that
'time: nor is it credible that *Gregory*
'took thoſe words out of *Boniface*, ſince
'the Stile is altogether *Gregorian*.

Ibid. 'In the Epiſtle alſo which is Fathered
'upon *Eulabius* the *Carthaginian*, there is
'a Sentence of S. *Gregories* inſerted, out
'of the 36 Epiſtle of his fourth Book:
'and the reſt of that Epiſtle is nothing
'but a fragment of an Epiſtle of *John*,
'the

'the Bishop of *Constantinople*, to Pope
'*Hormisda*.

Notwithstanding all these reasons, *Bellarmine* is afraid to *damn* the Epistles: but Cardinal *Baronius* is a little more bold. He judges it inconvenient for the Church of *Rome*, that any such Forgeries were ever made: And upon the occasion of these *two Epistles*, utterly disgraces *Isidore Mercator* for a meer *Impostor*.

Whether in so doing he salves the Sores of the *Roman* Church, that hath been guilty of *vending* them, the experience of Ages yet to come, will hereafter evidence. In the mean time let us see what he saith.

In Not. Martyrol. ad 16. Octobr. he layeth down these words: *Scias falsam & adulterinam Epistolam illam, quæ fertur nomine* Bonifacii 2. *&c. Know, that the Epistle which is carried abroad in the name of* Boniface 2. *to* Eulalius *Bishop of* Alexandria, *which is extant, and published in the second Tome of the Councils of the latter Edition, is false and adulterate.*

And speaking concerning the Schism, Excommunication, and Re-union of the *African* Churches, he saith, *Si hæc vera sunt, &c. If these things are true, certainly then all the Martyrs and Confessors,*

which were at that very time crowned with Martyrdom in the African *Church, or otherwise waxed famous by the Merits of their Eminent Sanctity, must be blotted out of the List of Saints, which* THE HOYL ROMAN CHURCH *it self hath, in its Martyrology, numbred among the Martyrs, or reckoned among the Confessors. Since it is most manifest by a thousand Sentences of* Cyprian, Augustine, *and all the Fathers, that out of the Church there can be no Martyrdom, nor any kind of Sanctity.*

If Lyes were always consistent, *Truth* would be amazed. God doth infatuate the Counsels of his Enemies, and turn their Wisdom into Foolishness. They run into inconveniences, sometimes so great, that they cannot be remedied. Could a Lye shun all inconvenience, and see to its Interest on every side, it would be as wise and perfect as Truth it self.

Ibid. *Quin amplius ex Collegis* Aurelii, *&c.*

'But yet further, among other Companions of *Aurelius*, the most holy Father 'S. *Augustine*, the most glorious Beam of 'the Catholick Church, was accused in 'that Epistle. Who being clouded with 'the same Myst of Schism, must (if those 'Epistles be true) be blotted out of the 'Class of the Doctors of Holy Church,

out

'out of the number of Saints, nay out 'of the Martyrology; nor only so, but 'out of the Kalender of the HOLY RO-'MAN CHURCH. For it is most cer-'tain, that after the aforesaid *Aurelius*, 'he departed this life, within the space 'of the time before-mentioned. What 'should I reckon the *Fulgentiuses*, the *Eu-'geniuses*, and others, almost innumerable 'men, most Famous for Holiness and 'Learning, to be accounted in the same 'condition?

It is a common Artifice in the *Church of Rome*, to propagate these Forgeries as far as they are able, by them to possess the minds of men with great apprehensions of the Popes high and Infallible Power; and if at at any time they are detected, to cast the blame on *private* persons: while the Church is free (they pretend) from such Abominations. I desire you to note therefore, that the HOLY ROMAN CHURCH it self is the Author of Her *Martyrologies* and *Kalendars*, and that the HOLY ROMAN CHURCH *her self* hath Canonized her *Saints*, and made *Holy-days*, and put them into her *Breviaries*: And it was this very HOLY RO-MAN CHUCH, that put the *counterfeit Council of Sinuessa* into her *Martyrologies*,

the Lying Legend of *Sylvester* into the *Roman Breviary*, Authorized by three Popes, and the Council of *Trent*; and her counterfeit *Decretals* among her Laws, in all her *Consistories*, and Ecclesiastical Courts of *Highest Judicature*. So that if *Baronius* do not err, the ROMAN CHURCH is liable to the Charge of these Bastard-Antiquities: For which cause he might well break out into that angry Extasie, *Eccè in quod Discrimen Unus* Isidorus Mercator, *illarum Epistolarum Collector, res nostras adduxit! ut ex eâ parte periclitari videatur Ecclesia, &c.* 'Behold into what peril, one *Isidore Mercator*, the Collector of those Epistles, 'hath brought our Affairs! So that the 'CHURCH seemeth on that side to be 'endangered, if we shall say, those things 'which he hath collected, or rather feigned, be firm and certain. If the Roman Church be found guilty of Forgery, in *Baronius* his judgment, she is utterly ruined.

Ibid.

It is of no small Importance, did he only confess the things to be feigned (rather than collected) which their great Masters of the Councils find in *Isidore*, their first Author. But his acknowledgment of the hazard which the *Roman*

Church

Church runneth, is more. For they have so many Subterfuges about the *Roman Church*, that it is more difficult to find it, than to vanquish it. It was not the Pope in a *formal Council*, that Excommunicated the Church of *Africa*, or that put her Saints first into the Roman Martyrologies, yet it was the *Holy Roman Church*. And indeed, if the *Holy Roman Church*, and her Authority, be not to be found in her *Mass-books* and *Breviaries*, her *Courts* and *Consistories*, her *Laws* and *Decrees*, her *Martyrologies* and *Kalenders*, her *Popes* and *Doctors*, I know not where to meet with Her: And if nothing else be the *Roman Church* but a Pope and Council United, the *Roman Church* is but a blinking business. There is no *Roman Church* (upon this account) sometimes for two or three Ages together: for she always vanishes upon the dissolution of the Council.

The *Roman Church* is in a great strait; but she may thank her self. She threw her self into this *Peril*, by making her self a Schismatick, an Usurper, a Forger. She first breaks the *Rule*; and if the Pope and his Doctors about him be the *Roman Church*, as they certainly must needs be; (for all that depart from them, shall be

Schismaticks:) if the Head of the Church, and all the Members that cleave unto it, be the *Roman Church*, she first brake the *Rule*, and then forged *Ancient Canons* in the Name of the *Nicene Council*, to defend her Exorbitancy: she cut her self off from the true Church in the sixth Council of *Carthage*, by a perverse inveterate obstinacy; and to acquit her self afterwards, laid the Curse and Scandal upon others. She pretends, at least, that the most Holy Churches were Excommunicated; that 217 Bishops in a Sacred Council, *Alypius*. S. *Augustine*, *Aurelius*, and all his Collegues, were *puffed up with pride by the Instigation of the Devil*, and accursed by a *Dreadful Excommunication*: for so it is in the *Epistle* of *Bonifacc* 2. to *Eulalius*. And now she hath nothing left to support her Enormity, but that *Greatness* alone, which by these Forgeries she hath acquired and maintained. These *Thorns* are never to be pulled out, but the *Veins* and *Sinews* will follow after: For in rejecting these (Thorns in her sides) all her *Authority*, *Infallibility*, *Antiquity*, *Tradition*, *Unity*, *Succession*, *Credit* and *Veracity* is gone.

As for *Baronius*, and the way he takes, a man may safely throw away the Sword, when

when he has killed the Enemy: but the Church of *Rome* is not arrived to such an happiness. Politicians pull down the *Ladder* by which they have gotten up to the *Top* of their desires. But the case is altered here: They are undone, if the *Ladder* be removed. To acknowledge these *Helps* to be Forgeries, is their apparent *Ruine*.

Some Papists use these Counterfeits, by vertue of which their Predecessors acquired, and established their Empire, as *Usurpers* do *Traytors*, by whose villanous help they are seated in the Throne. But they can never wash off the Guilt they have contracted; nor make the Act, or the Crime (committed once) to be again *undone*. After 700 years enjoyment of the Benefit, they begin to slight the means of acquiring it: But it is, because they cannot help it. The Cheat is detected, and they would fain perswade the World they are Innocent of it. All of them either hold these things to be no *Forgeries*, or (if *Forgeries*) to be *none of theirs*. The Confession is not Genuine, like that of S. *Peter*; rather it is awkward and untoward, like that of *Apiarius*; whose Confession the sixth Council of *Carthage* observes to be *forced*. For after he had

obſtinately perſiſted, as long as poſſible, in an impudent denial, reviled his Judges, abuſed the *Roman* Chair, diſordered the Church, and inflamed the World, when God had brought him into ſo vaſt a ſtrait, that he could do no otherwiſe: then the *Fraudulent Diſſembler*, as they call him, fled to Confeſſion; but the Root of his Malevolence he retained in him.

Some Papiſts confeſs theſe Forgeries, but deny them to be theirs: They confeſs the things, but juſtifie themſelves. The things they ſay are *Forgeries*, but themſelves no *Forgers*: And whether of the two be the greater Impudence, is hard to define: They confeſs the *Fraud*, but make no *Reſtitution*. All their Drift is to ſave their *Skin*: when one pretence is broken, they fly to another: nay, they go on to quote theſe things, even now they confeſs them: where they are not detected they ſtill do quote them; and wiſh ſtill, they were as able to conceal and defend them, as ever: For for one that knows them, they meet with a thouſand that are ignorant of thoſe devices. There they diſſemble their Conviction, and hide their Confeſſion with the Ignorant, and before ſuch make ſhew of theſe Frauds, as of great and glorious

Anti-

Antiquities; though, like *Proteus*, they transform themſelves into other ſhapes before the more Learned. They find it meet and neceſſary to ſail with every Wind, and to adapt themſelves fitly in their diſcourſes, both to them that know them, and to them that know them not; with them that know them they ſeem to decry the Impoſtures.

Theſe things I ſpeak, not to the poor ſimple *ſeduced* Papiſts, who did they believe and know theſe things, would abhor them to the Death; but to the *Seducers* themſelves, who ſo delude the Ignorant, and are by all *Methods* ever buſie in carrying on the Cauſe of the *Temporal Kingdom of the Church of* Rome: as by their obſtinate practiſes is moſt apparent.

Baronius himſelf bewrayeth his Confeſſion to be without any purpoſe of amendment; even by the Defence he maketh, for his good Old Friend, the Baſtard *Iſidore*.

A *Jerom of Prague*, or a *John Huſs*, a *Latimer*, or a *Ridley*, though never ſo holy and pure in other things, were to be curſed with *Bell, Book and Candle*, if the leaſt Errour appeared in them, that reflected on the Popes *Security*: Though never ſo Innocent, they were with all violent

violent fury purſued to the Fire. But if a man have this one Vertue, of maintaining the Popes *Intereſt*, he may lye, and cog, and cheat, and forge; abuſe Apoſtles, Councils, Fathers, and be followed by an Army of Popes and Doctors: becoming a *Zealous* and Venerable Saint notwithſtanding. *Hincmarus* of *Rhemes* could hardly eſcape, for offering to mutter againſt *Iſidore*. But *Iſidore* himſelf, becauſe he did the Pope Service, though he be a *Sacrilegious* perſon, and deſerves all that can be called *Bad*, for the incomparable height and depth of his *Villany*; yet he is received to fair Quarters, and well eſteemed of by Cardinal *Baronius*: *Teſtimonium illi perhibeo (utar verbis Apoſtoli)* (ſaith he) *quòd Zelum habuit, ſed non ſecundùm Scientiam*, &c.

I will give him this Teſtimony, (*and here I will uſe the words of the Apoſtle*) *He had a Zeal, but not according to knowledge. For becauſe the contention of* Aurelius, *Biſhop of* Carthage, Auguſtine, *and other African Biſhops, ſeemed to him a little more hot than it ſhould be, with* Boniface *and* Celeſtine *the Roman Popes, in the Cauſe of* Apiarius *the Prieſt: he ſuppoſed it expedient, in that Epiſtle which he feigned in the name of* Boniface, *to patch*

up

up what was cut away. But away with these things! The Church of God is not founded, nor does it lean upon Chaff, it self being the Pillar and Ground of Truth. Baron. Martyrol. Octob. 16.

I will not note, how he abuseth the *Scriptures*, nor how he wresteth the words of the H. Apostle, to cover a filthy piece of Knavery: nor yet in what sense he maketh the last words, which he uttereth, to sound; concerning the *Roman* Churches being *her self the Pillar and Ground of Truth.* Though matters are so carried, as if she were great enough to be her own *Support*, and without being founded on any other, were her own *Foundation.* All I shall observe, is, that *Hadrian* 1. and *Leo* 9. have been very zealous and tender of these Records: that *Benedictus Levita* got them confirmed by the *Roman Chair:* that several Popes, since *Leo* 9. have imbraced, countenanced, and furthered them, as Pope *Paul* V. and *Sixtus* V. in particular: that *Isidore Mercator*, whom *Baronius* confesseth to be a Cheat, is the common Father of the *Popish Compilers:* That the *Codes*, or *Tomes* of the *Councils*, at this day received in the *Roman Church*, for good and Sacred *Records*, are by these *Collectors*,

James

James Merlin, *Peter Crab*, *Laurentius Surius*, *Carranza*, *Nicolinus*, *Severinus Binius*, *Labbe*, the *Collectio Regia*, old *Ivo*, *Gratian*, &c. have digeſted theſe Impoſtures, and recorded them as the *Sacred Authenticks* of the *H. Catholick Church*: that whole Armies of *Cardinals*, *Archbiſhops*, *Biſhops*, *Doctors*, *Schoolmen*, *Jeſuites*, *Monks*, *Fryars*, *Canoniſts*, &c. have cited them for many Ages as true Records: that *Turrian* in particular (with divers others) have ſet themſelves ſtrenuouſly to defend them: that they have impoſed the Cheat upon *Kings* and *Emperours*: that the Forgeries are backed with the Authorities of *Popes*, *Emperours*, *Kings*, &c. All, no doubt, *having a zeal, but not according to knowledge*; that is, being exceeding regardful of the Intereſt of the Chair, and ſtudiouſly maintaining the *Temporal Kingdom of the Church*, as they call it; but erring in the *manner*. While they thought this the way to advance her, which is now become her apparent ſhame, and a probable means (without ſudden amendment) to bring her to Confuſion.

That

That Princes may a little more clearly see into the Myſtery of theſe counterfeit *Decretals*, it is meet, in the cloſe of all, to expoſe to the view of the World one *Paſſage*, out of many other, which we have paſſed over in ſilence. The Deſign of it touches Kings and Emperours to the *Quick*, though (for greater ſecurity to the Chair) it be covertly expreſſed. It is in the Oration of S. *Peter* to the people of *Rome*, in S. *Clements* Letter to S. *James*; and it is commended to the conſideration of the World by all the *Popiſh Compilers* of the Decrees and Councils, from *Iſidore* downwards.

It is revived in the firſt Epiſtle of *Anacletus*, as *Binius* * obſerves: And *expreſſly* repeated (becauſe they will make much of it) in the counterfeit Letter of * *Fabianus*, a Roman Biſhop and Martyr, that lived about 1400 * years ago, to this purpoſe.

* *Bin. Marg in Clement. Epiſt. 1.*

* *Fab. Epiſt. 1.*

* *An. Chriſt* 238.

S. Peters Forged Oration.

When he had ſaid theſe things, and many more like unto theſe, looking upon the people, again, he ſaid, And you my dearest Brethren, and Fellow-Servants, obey this * *Man that preſideth over you to teach you the Truth*, IN ALL THINGS: *Knowing, that if any one grieveth* him, *he receiveth not* Chriſt, *who intruſted to him the*

* The Roman Biſhop.

the Chair of Teaching: *and he that receiveth not* Christ, *shall be judged not to have received* God *the* Father: *and therefore neither shall himself be received into the Kingdom of Heaven*, &c. *But ever coming together to* Clement, *Date omnes operam pro ipso sentire*, (it is an Emphatical expression) *make it your business to be of his Opinion; and with your utmost study to shew your favour towards him: Knowing, that for every one of your sakes, the Enemy is more inraged against him alone, and stirs up greater Wars against him. Ye ought therefore to endeavour with your utmost study, that being all knit together in the Bond of love towards him, ye may cleave unto him with a most perfect affection. But you also be sure to continue unanimous in all Concord, that you may so much the more easily obey him with one Consent and Unanimity. For which, both you may attain Salvation, and he, while ye obey him, may more readily bear the weight of the Burden laid upon him.* They must with their *utmost study* favour him, and bend all their Charity to each other, [for this very end] that they may cleave the faster unto him; for doing which, they shall attain *Salvation.* This environs the Popes Chair with Armies of

Well-

Well-wiſhers and *Servants*. But the *Dangerous Paſſage* follows, which ſhakes all the Thrones and Kingdomes in the World! Leſt they ſhould be an Army of ſilly *Sheep*, and ſimple *Doves*, wanting the *Serpents* Fraud and *Sting*. He admoniſheth them further, that they all muſt be Enemies to their Popes Enemies, and hate all that he hateth. I leave Kings and Princes to judge of the words.

Quædam etiam ex vobis ipſis intelligere debetis, &c. *Some things alſo ye ought to underſtand of your ſelves; If there be any thing which he dares not evidently and manifeſtly ſpeak out, for fear of the Treacheries of evil men. As for Inſtance: If he be an Enemy to any one for his Deeds, do not ye expect that he ſhould tell you, Be ye not Friends with ſuch an one: but ye ought prudently to obſerve, and to do his Will without any Admonition, and to turn from him, againſt whom ye perceive he is an Enemy; nor ſo much as to ſpeak to him, with whom he ſpeaketh not*, &c. *That every one in fault, while he covets to regain all your Friendſhips, may the ſooner make haſte to be reconciled to him who is over all; and by this return to Salvation, while he begins to obey the Admonitions of his Superiour. But if any one ſhall be a Friend*

to

to those to whom he is not a Friend, or speak to those to whom he speaketh not, he is one of them, &c.

This dangerous Intimation is a sufficient hint for *Jesuitical* Souls: He declares his Principle, that he is an *Enemy* to some, contrary to our Saviours Order: and gives order to his Disciples to guess at his meaning, and without any publick notice to execute the same. *Hatred* removes its Object; he hates, *and they must do his Will without Admonition.* If they mistake his meaning, provided they do it out of Zeal, he can easily connive at it: which suits with their Practises, of Poysoning Emperours, Murdering Kings, attempting on Queens, their Massacre at *Paris*, the Gunpowder-Treason, *&c.* The *Instruments* of which Acts, are by such Records rather favoured than discouraged; and some of them Canonized, rather than punished in the See of *Rome.*

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